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NOTES

OF

SERMONS

BY THE REV. J. M^{c}L. CAMPBELL.

MINISTER OF ROW DUMBARTONSHIRE.

TAKEN IN SHORT HAND.

VOL. II.

WITH

M^{R} C.^{s} VALEDICTORY ADDRESS.

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Address to a few Parishioners of Row, delivered at Helensburgh in August 1831.

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Sermon XIII.

I. Peter I. 3.4.5. "Blessed be the God & Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, & undefiled, & that fadeth not away, reserved in heaven for you, who are kept through the power of God through faith unto salvation, ready to be revealed in the last time."

My Dear Hearers,

I have more than once directed your attention to the circumstance that the resurrection & not the death of Christ, we find in the writings of the Apostles, regarded as the cause of joy & rejoicing — that the resurrection & not the death of Christ was announced as the good news. Paul says, "I declare unto you glad tidings how that the promise made unto the Fathers, God fulfilled the same unto us their children, in that he has raised up his Son Jesus again from the dead": & the preaching of the Apostles was that "with great power they bore testimony to the resurrection of the Lord Jesus". At the same time there is in the death of Christ that which gives its value to the resurrection of Christ; & there is in the death of Christ that which is essential to the resurrection of Christ. I mean not merely to say that one could not have risen again who

had not died for that is perfectly obvious; but that one could not have risen again, who had not died as Christ died. It is the resurrection of our Lord as the accomplished thing, & not the death of our Lord, as that which was preparatory to his resurrection upon which the Apostles fix attention. I desire at present to occupy your thoughts with the view of the resurrection that is given to us in this passage - that by the resurrection of Christ from the dead we are begotten unto a lively hope, that is, that the resurrection of Christ from the dead, is the instrument of begetting in us a living hope of an inheritance which is described "as incorruptible & undefiled & that fadeth not away" & of which we are told that it is reserved in Heaven for those who are kept by the power of God through faith unto salvation, "ready to be revealed in the last time." There is first the recognition of God's abundant mercy in this work spoken of - Then there is the work itself which is the begetting in us a lively hope; then there is the instrument by which the hope is produced the resurrection of Christ from the dead: & then the object of it, the inheritance incorruptible, & undefiled. & then this circumstance in respect of it that it is reserved for us in heaven, & then last of all the circumstances of the people for whom it is reserved. I shall go over these in succession.
We shall pass over the abundant mercy of God, & look to the hope. Let us consider ~~the~~ first, what

is meant by a lively or living hope. Life you know, in the words of the Holy Ghost, is opposed to death & as that which is distinctive of the children ~~of the ch~~ of God expresses spiritual not animal life: a living hope, or a hope the desire of which is a life, & is a life because it is a hope which is the cause of spiritual life — It is not of animal life: for that would be no distinction, all having that life but it is of spiritual life that this word is spoken. And what I have now to explain to you is the meaning of the expression "a living hope". You must recal what has been often said to you about what life is. The spiritual life in man is one with the life that is in God. In regard to the promises of God, they are said to ~~be~~ have been given that by them we might become partakers of a divine nature. There is but one spiritual life that eternal life, which was with the Father before the world was. Thus nothing else is intended to be expressed than that a man becomes a partaker of that life which is God's own life — not a life of God's giving simply: but a life which is one with the life of God. In the same way when it is said that we are made partakers of a divine nature - this does not mean that we receive a nature which is the gift of God — but a nature which is God's own nature. — Spiritual life then is the life of God it is the character of God's own existence - of God's own blessedness; & to say of any creature that

it has received spiritual life, is to say that it is alive with the life of God. This is the life of God in the soul of man — It is the same as to say of any creature who is partaker of the divine nature — that it is partaking of God's own nature. Any who know what it is that is meant by Christ dwelling in us by the Spirit will see that these are no figures, merely intended to express something great or excellent: but that they are to be taken literally; & that it is true that the man who has received a divine nature has God in him, & therefore may be literally said to have a divine nature. It is not his likeness to God but its being the very truth that the Spirit of God is in him; & so when any man is said to partake in spiritual life, it is not meant that he has received some happiness of a very high character — some blessedness of a very high order: but that literally & truly, if you know what his blessedness is, you know what God's blessedness is, & so also with joy & peace. Now I wish to press this upon you, & to fix in your minds that these are not metaphors — that these are not expressions used to set forth something else than their plain meaning indicates; but that they are just to be taken literally as they are, & that this was the great object of God in taking human nature into union with his own nature, that through Christ, there might pass into those whose nature he took, the very nature of God — the

Spirit of God. He became the son of man, that we might become the sons of God; & the one is just as literal as the other; & as truly as Christ became the Son of man, so every one in whom Christ's work is accomplished, actually receives the divine nature, & is in that literal sense the Son of God.

Now what we have to consider is how a hope should be a life, & how a person should be alive in tasting God's own [illegible]. Hope is an expectation of a future thing. There is no uncertainty implied in the word Hope — it merely indicates the futurity of the object of our ~~hope~~ attention & not a doubt of the reality of its coming to pass. We hope for that we see not & with patience we wait for it. It is owing to the circumstances in which we are placed, that every human hope — every hope springing from our connexion with our [illegible] rests on uncertain grounds; & in cherishing such hopes I am obliged to rest merely on probable evidence. This is the reason why hope in the ordinary acceptation of it, seems to imply uncertainty — but this does not apply to the religious hope, for hope of this kind has just as good a reason for being certain, as all expectations from man have for being uncertain. A person whose hope rests upon God's promises must cherish it with undoubting confidence; as it is a matter of course, that the person whose hope is resting upon man's promises must still have doubts mixed with his hopes. The person who

has a living hope, is a person who is expecting some future thing; & I have to explain how this expectation is in the man a present life — or how being in the condition of looking forwards to something that is yet to be done, I should be in the condition of now sharing in the mind of God. It is because what is past & present is an unfinished manifestation of God; & because unless I see that in which it results, I have not the complete manifestation of God; but if I see not only what hath been & what is; but also what shall be, then I have the entire & complete discovery of God's whole plan — I have an acquaintance with God's full character, & this knowledge of what God is to do; is the means of enabling me to understand what God has done, & is doing. This is a life to me, because the knowledge of God is life — because the way in which I come to share in God's feelings, is by being made acquainted with them — because the love that is in God hath been made life for us, & because the mind that is in God hath been set forth in action to us, & because it is the way in which a creature can really become acquainted with the mind of its God — that that mind should be revealed in the doings of God. This is the reason why this hope is a life, because the expectation of what God is yet to do is the means of letting me know what God has done, & is

now doing. This is the way in which God lets me into the secret of his counsel.

I am anxious that you should apprehend this. And observe how it is, that God imparts life to us. It is just by making himself known. There is no other way in which I can come to have the mind of God in me but just by the knowledge of God. & therefore the Spirit which worketh life & which sustains in me a divine life, is said to be truth. And it is written "the Spirit is truth", & the character of his actual working is that "he takes of the things that are Christ's & shows them to us" This is true because it is by knowing God that I am to be made sharer in the mind & feeling of God. If you settle this point, that it is not by any labour or deed of mine, that I am to be made a partaker of a divine nature — that my labours do not in any respect change me — they merely showing me what I am — that it is not therefore by any exertion ~~of mine~~ I shall ever be changed — but that the only instrument which can change me is making me to know the living God. If you settle this in your minds you will see how a hope should be a life; because it is the case that I must know God in order ~~that I should~~ be like him & that it is by knowing what God does, that I can to know what God is — then — if I have not the future part of God's plan before me

I cannot know anything of God at all, if I don't know what he is seeking to effect; I must be ignorant not only of that future: but incapable of rightly knowing the past or present. therefore is it that inasmuch as God himself is always resting on the prospect that is before us, & towards which all things are working; inasmuch as it is the end & not the means that is the great thing to engage attention — so it is by the hope of the future by the expectation of what he is to do, that I am now to be made alive & partaker of a divine nature.

My dear friend, if you would examine the matter; you would find that your present death which you call life is a state of feeling which is itself cherished by hope — that the difference between the Christian & the man who is not a Christian is not in respect of one's living by faith & hope & the other not — but in this that the faith & hope of the one rest on what God has spoken while the faith & hope of the other, rest upon the word of man. Now your character can be traced every moment to the character of your hope. There is not one person upon earth in whom there is not expectation of some kind or other: & his present character may be gathered from the character of his expectation — his plans refer to that which he is expecting, & therefore his doings must have the same reference. But not only so, his language, thoughts, & feelings, all take their character from his hope. Let me have a

controul over a man's hope, & then I will have a command over that man's character, & I may make him what I please. Thus God proceeds with us; he would make us live in a spiritual life, by giving us a spiritual hope & this hope is begun in us by the resurrection of Christ from the dead.

My dear hearers, it is from not seeing the exceeding importance of the future — it is from not knowing that it is the character of the expectation which people are cherishing, which decides their present tone & character of mind, that men put so readily from them the consideration of what God has declared concerning the future. When we hear men say "it is of no importance to enquire what God's future dealings will be — what we have to do with God's commands — his present will!" & when we hear them treating the setting forth of God's plan as if it were speculation, an unnecessary occupying of men's thoughts — when we find this the language of men, we are led to consider what it is in them, which leads them thus to make light of that to which God attaches so much importance & we find that their reason is that they think such things not ~~practical~~ practical and when we enquire what they mean by practical teaching, we find that their notion of what is practical is derived from the idea that our calling is a calling to do certain things — to perform certain duties

not knowing that our calling is to cherish certain feelings, & to possess a certain character. If the place assigned to us was that of servants, if we were only on the footing of having a rule given us, & called on to walk according to that rule, then it were of no importance to us whatever to know what God's plan was — it were enough to know what God bids us do, & our part would be to adhere strictly to the rules prescribed to us. It is quite enough that the man employed as a servant knows the work assigned to him, though he has not the least notion how the thing is to look when all is done — though he has not the least notion of what is the mind of his employer. But this is not our calling; we are not called merely to do a piece of work for God; but to be in the condition of being Sons — heirs of God — & joint heirs with Christ — in the condition of being persons who know, & enter into, & are delighted with their Father's plan. If a man's son were to be put into the condition of an hired servant & kept in ignorance of what his Father's plan was, he could in no respect enter into his Father's plan nor anticipate what it was to be when finished: so if I am not in the knowledge of the great plan of God — of what he is working to accomplish — I am not in the condition of a child — I am not in the condition of sharing in the mind of God, while he is working. But if I do know God's plan, from seeing the end he

has in view — if he has shown me his plan & told I mean to do this & that — & to do this now in order that I may do that hereafter; then I have it in my mind while the thing is going on, & I know the use of everything & I share in the feeling of my Father who has appointed that this work is to be done. This is the reason why the knowledge of the future is essential to be known, if we are to be the children of God, & to share in God's feelings, & enter into God's designs.

"We are begotten unto a lively hope": that is, there is produced in us the expectation of the future, & that expectation is one which is a present life — through which we now share in the feelings of God. This is accomplished in us by the resurrection of Jesus Christ from the dead. You will observe here the resurrection of Jesus Christ from the dead, is not the cause of our now having a living hope in the way of necessarily producing it — but is the instrument which God employs for producing it. The fact of Christ's being raised does not produce a living hope in us, but that fact known by us does so. So ~~when~~ God begets us unto a living hope by making us to know the ~~power of the~~ resurrection of Christ. I have shewn you already that the hope which is to make me alive with the spiritual life, must be the expectation of what God is to do. Now when I know the resurrection — what is implied

in it, & all the consequences of it, then I am in that knowledge of the future which is a present life in me.

I shall shortly state what the resurrection means, & then consider the incorruptible inheritance to the hope of which it calls us.

The resurrection of Christ from the dead is what we are now to consider. What is implied in Christ's resurrection? We find that as in Adam all die, so in Christ shall all be made alive. We find it plainly stated in the word of God that it is through the resurrection of Christ from the dead that our bodies shall be raised — that if God had not raised up Christ, then the dead rise not — that if God raised up Christ, then the dead shall be raised. Thus, our attention is fixed on the ~~[illegible]~~ resurrection of Christ as what implies the resurrection of the human race — because Christ has arisen, therefore all men shall be raised. This is the first thing implied in it, & this is the case, because Christ died for all men as our head & representative: and in thus having died for all men he hath, in regard to every man, overcome him that hath the power of death, that is, the devil. If Christ had not died for all men then none but those for whom he had died, would be raised; because the Devil had a right to keep the rest in their graves. In Adam all die, & this

this doom was not taken off men through any fickleness or change in God; as if God could say one thing today, and another tomorrow — the law of God changeth not; & the doom there-fore is never recalled; & the devil was in right of the law, & because of the unchangeableness of God's own government, entitled to plead that none of these should rise from their grave. The accuser of the brethren was entitled to make this plea, & it could not be [illegible] for how-ever wicked in himself, if he lay hold of any part of God's truth by that he shall stand. The Devil was entitled to plead the permanence of the death of every man, unless that were done which made it quite consistent with the unchangeableness of that law that they should be released. Therefore it follows that no man can be raised from the dead, unless the power of the devil in respect of that man had been overcome. Now this was the case when Christ tasted death for every man. It was [illegible] in God when Christ came forward as head & representative of the human race, & in our nature magnified the law of God — it was then suitable in God to award life to him, & that he should be the Prince of Life. & he thus overcame him who had the power of death, i.e. the Devil; & therefore the resurrection of Christ implies [illegible] of all men.

Now my dear friends, to know how the resurrection of ~~Christ~~ [illegible] should be connected with this living hope, you must

that if there was no resurrection – if the death which came through sin was just the permanent thing & man rested in that state, there could have been no lively hope. There was no possibility whatever of the prospect of God's plan being a present life to me, if I was to continue under the doom of the law. To tell me what God was going to do – he could not quicken me – it could be no present life to me – I could not be called to sympathise ~~with~~ in that which was to be ~~[illegible]~~ (which was to be silent & in darkness at the time) when that plan was to have its accomplishment. Therefore the delivering us from this bondage was essential to its being possible that I should (under the doom of death) ever receive a life giving hope

But the mere prospect that I am to be raised, is not information enough to be in me a living hope, & therefore we must consider what more is implied in the resurrection of Christ. Now the resurrection of Christ while it implies the resurrection of all, does not imply the resurrection of all at the same time See I Corinthians XV 17 – 26. We learn from this passage first of all "that as in Adam all die; so ~~even~~ so in Christ shall all be made alive". But further we learn that it is not the counsel of God that all should be raised at the same time, but every man in his own order. We learn that there is an order – a succession – that Christ is the first who is raised – this is the first part of the succession.

of resurrection: Then follows the resurrection of Christ's people, at his coming only Christ's people observe – And then comes the end afterwards, at a future period. The Apostle does not say what time is to intervene between Christ's own resurrection & that of Christ's people: nor what time is to intervene between their resurrection & the end. But it is said that this end comes when he shall have put down all rule & authority & power & we read concerning it that the last enemy that is destroyed is death. Now the destruction of death is just in this, that there shall be no one of the human race in their graves, & the last enemy being destroyed which is death, is the same thing which is referred to in Revelations XX. 14 where it is declared that death & hell are cast into the lake of fire. This is the second death. This is the subjugation of death. It is the completion of the word "that as in Adam all die, so in Christ shall all be made alive".

I do not enter further into the proof of the fact: but I wish to shew the connexion between the manner of the resurrection & the lively hope. It is the knowledge of this concerning the resurrection that first Christ is raised, then those who are Christ's, & then cometh the end. Now the way in which there is a present life is in the plan of God which is contained in the plan of judgement – of division – of dealing with some of those who are raised differently from others. The fruit of the death of Christ which is a life to all, without this would not have been a pres-

(present

[illegible] which is a present life. But while all are raised through the resurrection, yet all are not raised at the same time or in the same circumstances, but there is a distinction* which gives its living power to the resurrection. Know the distinction in the millennial kingdom of Christ as enjoyed by those who are free from death which is also partaken of by those who are partakers of the first resurrection.

These two things are to be taken into account in order to know the life-giving power of the hope, both the reward & the punishment, the joy & the sorrow, the kingdom to be possessed by the saints, & the second death to be endured by God's enemies. The difference between a resurrection considered simply & this view of God is that the former has no power in it to commend that which is good or to put reproach on that which is evil — it has no power in it to elevate the souls of those who are on God's side — neither any power to mark the evil history of those who are not on God's side. But when we know that while all are to be raised — that the resurrection of every human being will be a record through heaven that Christ died for him — that there will be a seal of that truth which cannot be broken — a stamp which cannot be done away with, we have at the same time the distinction which justifies God in raising the dead at all & that which makes the knowledge of the resurrection to be life to us. I merely mention that

* & it is this distinction

because more is implied in the resurrection of Christ, which I must state before going on to the character of the inheritance. The resurrection of Christ implies further, the redemption of the earth. This redemption is not to be separated from the difference of the resurrections of people who have been upon the earth. The difference of dealing with some from that to others is necessarily contained in this redemption. And there is a further part of the truth ~~which is~~ contained in the resurrection of Christ, which makes the knowledge of it to be to us a living hope, & it is this, that Christ is to cast out Satan. It is that the earth is to be redeemed from the ~~power of the~~ curse which ~~is~~ came upon it at the fall — it is that it is precious in the sight of God as a thing bought with the blood of Jesus, & not to be cast away — not to be consumed — but only to be baptised with fire & purified — it is that this earth, on which Christ trod, which furnished the substance of his body when he was here below — that this earth into which he was received when he was laid in the grave & which for a season possessed his body, though his body saw no corruption in it, shall not be cast away as a vile & useless thing. but inasmuch as it came under a curse, by no fault of its own: but just as a manifestation of God's hatred of sin, so it is to be redeemed from that state, & will harmonize with the high place of those who shall be on it. This then is the prospect

that God is to show what He can do in glorifying the earth & making it beautiful. Beware of that awful delusion of Satan which would teach you to make light of any part of God's creation as if it were evil. It is a strange contradiction that men will have their hearts chained to the earth – that men will look upon it as their home – & still feel as if they were taking from the spirituality of religion when you talk of reigning on the earth. What do you see in this earth? A high beauty – the traces of its great Creator – it has still on it the marks of the handiwork of a mighty parent though under a blot & curse. And do you not feel that such a beauty is about it, though the curse is upon it? & do you not see that it is in the mighty wisdom & power of God to make this earth a thing worthy of its God & Redeemer; yea to make it the palace of the universe – the highest thing among material creations. – Just as the nature of man which had been possessed of Satan, & dwelt in as the dwelling place of every vile & unclean thing, has been sanctified & purified through its being taken by the Lord Jesus Christ, who is now raised & so the earth itself shall in like manner be glorified of God. Now this is contained in the resurrection – that he hath bought redeemed the earth, & will in due time, make it to be worthy of him, whose it is – who hath bought it – while in comparison it was a waste

waste & howling wilderness, & will make it a glorious habilation. Now out of these things the breaking down of the resurrection of Christ & making it the resurrection of various classes in succession along with the glorifying of the earth — out of these arise the outward circumstances referred to in the verse: that we are begotten "to an inheritance incorruptible, undefiled, & that fadeth not away, reserved in heaven for you".

Let us first consider what is expressed by saying of the inheritance that it is incorruptible &c.* The one is that it is not liable to change — it is incorruptible — the other is that it is pure, it is undefiled, & the third is that it is permanent, it fadeth not away. By being not liable to change is meant — not liable to ^have^ any mixture of evil produced in it. To say it is incorruptible is equivalent ~~with~~ ^to^ saying nothing can mar its beauty — nothing can mingle with it to lessen its perfection. The epithet "undefiled" expresses the pure state in which it is & "fading not away" expresses its ~~continuance~~ permanence — that there is no end of it: but none of these things expresses what the inheritance itself is. They are fitted to reveal it as having a glory in it, but do not declare what the thing itself is. I shall shortly state to you what is the outward situation of it, & its inward excellence. The former is the condition which those are seen occupying who are par=

* Three things are here expressed

partaking in it. The inheritance includes the whole situation of the person as inhabiting the glorified earth — it includes his situation as a rightful possessor of it. It is not merely that he dwells in it; ~~but~~ observe but that he is the owner of it, the person whose property it is, for it is not merely that we are to see the earth in its beauty, but as our own — as our own property — as that in which we have an inheritance. It further expresses the condition of the person as having this inheritance, for a high purpose, to reign upon it; not simply as an estate but as a kingdom — a possession over which to reign: & last of all it includes the capacity for reigning as well as a kingdom over which to reign, without which it would not be a blessed prospect. Now this is the hope that is here referred to, as the outward description of the inheritance. The prospect before the heir of inheritance is that a time is coming when upon this earth in its glorified state, he shall be a King — when he shall have a rule & when that rule, he shall be in the capacity to exercise, being himself in the possession of a glorified humanity, being made like the Lord Jesus himself in his present glory.

But this does not yet let you into the blessedness of the inheritance. These are the outward things: but it does not let you into the character of it. My dear hearers I am anxious to save you from going away with a beautiful picture — with something

to fill the imagination & which may keep up in a glow, and which the mind may indulge in the prospect of which we may delight & which may be the source of joy to any one who can take a lively [illegible] that spiritual things can only be spiritually discerned. This outward thing possesses its high value, to the true Christian, in the inward state of being connected with these outward things. It is then we shall call our Father in the true unbroken sense of adoption & be as children with the full unclouded brightness of the glory reflected in our character — it is then that we shall have be brought to the full enjoyment of our proper place before God. & this is the true joy of the person looking forward — & it is in feeding on this, & not in feeding on the beauties of the thing that it becomes a present life.

Now, what is the complete hope? It is that in due time we shall thus be raised spiritual bodies — we shall thus possess the earth in its glorified state as a possession, & kingdom, & shall reign over it — we shall be full of the mind of God & have that mind in us so that there shall be no limitation — no break — nothing that mar the harmony & beauty of thoughts & feelings — we shall be just the perfect reflection of the mind of God. As a polished mirror

reflects the surface of the sun shining with its full meridian brightness, so will the moral beauty of God be reflected by the child of God. Now this perfection of beauty – this untainted holiness – this love which is just the very love of God himself is the prospect possessed by me – this going forth from me – this giving value to all I see about me – this giving value to the power imparted to me – this making me to reign in righteousness – this is the true glory that is the prospect of every child of God. It is not the outward pomp & beauty; but the invisible spiritual things that is the life of it all. & yet it is the truth that these outward things have in them a beauty & loveliness, a holy beauty & loveliness; because there is no one that can know that God is God & know what is meant in that statement who will not delight in the prospect of seeing the works of God thus perfectly praise him & none can know how every evil thing is a mark of God's curse upon sin, who will not delight in the prospect when every evil will be taken away – & there will be a fitness in all the influences given to us, & in the very constitution of our own spiritual bodies – a perfect fitness to sustain in us this holy oneness of thought & feeling with God.

Now, it is in respect of this character of our future condition that the inheritance is said to be incorruptible,

undefiled & that fadeth not away. Incorruptible
is expressive of this, that there shall no more be any
evil — those who have passed through death, in the
resurrection, have got into a state in which there
is no such thing as a fall. In one sense there is
no such thing as a fall to christians now — i.e.
that they shall not fall away utterly — but
there is a falling away in that they are contin-
ually coming short of the glory of God. How —
it is the feeling of a child of God when dwell-
ing in the light of God — Oh that this were to
continue. Alas! a day or an hour may see us
in a very different state of feeling from what we
are in at this moment. Now it is in respect
of the unchangeableness of it that it is said to
be incorruptible — There will be as pillars in
the temple of God & go no more out — they shall
be a part & as essential a part of the edifice,
that unless the whole building fall to pieces they
are not to be moved. they shall have a
permanent unchanging place there; — nothing
that hurteth, or defileth, or maketh a lie
shall be found in God's holy house. Oh to
think of an incorruptible inheritance one
whose beauty no taint can come — whose holi-
ness never can be stained by sin — to think
there is a prospect of entering into a state
where I shall have full fruition of God's being
— that in entering upon it I shall never
depart out of it, & that I shall never have to
sigh there — Oh that it were with me as in

times past." There is no such voice there, no such lamentation — no cry that God would again visit us with the light of his countenance, for it is an unbroken, unchanging thing, showing that the inheritance is incorruptible.

"It is undefiled." This is expressive of its own absolute purity — it is not merely excellence, but a perfection in excellence. The highest state to which any person is brought while in this body of sin & death is short of the meaning of the word undefiled, & even those ~~these~~ seasons of closest communion with God which are remembered with greatest delight, & desired back again with most earnest longings, even ~~even~~ these are still not undefiled. There was no perfection in them; there was never upon this earth, in the nature of ours, perfection but in the Lord Jesus. In the members of his body, even in their best state, there is an approximation to it; but still it is at a great distance. Now the word is used here as if addressed to their experience — as if he said you would now rejoice if you were continually dwelling in the lights of God if it were the fact concerning you that these approaches to God — these near communions with God, which you sometimes experience, were enjoyed without an interruption throughout the whole of your time, thoughts, & feelings, — Now you have continually to lament because of the corruption that corrupteth you & mars your enjoyment.

of God but you are to look forward to a time when there shall be no interruption. But it ~~shall~~ is not merely that there shall be no interruption – no evil to mar it, & to bring it down from its high place but that the place itself shall not be merely a high place, but what is a far higher thing, it is an inheritance undefiled & that fadeth not away. Would that we better knew the meaning of the word eternity "that fadeth not away." Oh! the comparison of time & eternity which men make is a most frivolous thing, that the pleasures of sin are short, & those of heaven long; but let a person be made to know & to live in the joy of the Lord then such a person would be continually occupied with the difference (specially of the) value in time & eternity. So long as a person is not in possession of the secret that in the keeping of Gods commands there is great reward to press on him the comparative value of time & eternity is merely to work on his selfishness: but in the way of actual personal experience, when a person feels the happiness that there is in serving God; then that person may safely & in a way healthful to his soul have his attention occupied with the shortness of time & the endurance of eternity & that person ought to be occupied with it, & therefore it is that we have our attention so often directed to it. It was the saying of an old servant of ~~God~~ in a former period of the Church, that if the wicked in hell could but anticipate a time, however ~~remote~~ distant, when they would cease to be in its burnings it would be some alleviation of their misery –

[illegible] a ray of hope, & it would so far raise them up: and if the blessed in glory, could anticipate a time when however distant, when they might cease to be in glory - if they had not the certainty that it would abide; it would mar the joy of heaven - in proportion as the joy is real & intense will it be the case, that the prospect of losing it would be fit to destroy it for the present. It is a blessed thing to know that that which is true joy shall be eternal - that the inheritance is not to go away because it is in itself so worthy of God, that it shall continue.

But I have to explain the words "reserved in heaven for you". I wish to connect this with the Chapter we read in another portion of the word of God. John XIV 1.2.3.9. This refers to Christ's coming again, & it is then that we receive the place which he has gone to prepare for us. See II Corinthians V. Look back to the 14 verse of the previous Chapter & you will see the connexion which I mean. "Knowing that he which raised up the Lord Jesus shall raise up also by Jesus & shall present us with you" Here you will observe that it is from the fact that He who has raised up Christ would raise them up by Christ that he infers that our light afflictions would last but for a moment & work out for us a far more & exceeding eternal weight of glory. While we look not (18 verse) at the things which are seen but at the things which are not seen he is evidently not speaking of

the things now visible, but of the objects of hope. What he is looking forward to, is the future state of things. Therefore at the beginning of the 5 Chapter, it is said "For we know that if our earthly house of this tabernacle be dissolved we have a building of God, not made with hands eternal in the heavens" Now this is expressive of something which is kept for us, & yet [illegible] is connected with this prospect of our being raised with Christ. Connect this with the expression that he goes to prepare a place for us & will come again & receive us to himself. & Connect this here with the expression in the ~~[illegible]~~ Epistle to the Hebrews X. 33. 34. "Partly, whilst ye were made a gazing stock, both by reproaches & afflictions; & partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, & took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better & an enduring substance." Here he is speaking of the prospect which sustained them in their afflictions. If you take these passages in connection with that in our text, that this inheritance is reserved in heaven for us, you will see that we are taught to connect this prospect with something that is now ours in heaven, & yet that it is prospect itself is not one which is accomplished at the time of our death, but when Christ returns again. Several other passages refer to the same thing which I cannot now take time to consider, but I state the doctrine contained in them all, that Christ has entered into

the holy place for us — that all that which is ours in prospect, is ours now because of the presence of Christ in the Holy place — that our inheritance is in him, & he is now preparing a place for us — & this is the condition of things that will take place at his coming, when the New Jerusalem shall come down from ~~heaven~~ God out of heaven, & when we who are of this Jerusalem, shall be in it as kings & priests to God, on this earth. The New Jerusalem consisting of the body of Christ — the temple of God — consisting of living stones which is by that time completed — this is the house of God not made with hands. All this is expression of a future thing to be revealed, which is now secured to us, & prepared for us in heaven. Now there is a mystery in this which requires much spiritual discernment to enter into — the mystery that is in the fact that this society — this New Jerusalem this living temple — this bride adorned for her husband is the living mass of the Church. All this will be revealed in due time: but in the present state of things this is given to us to know that the present state is one of preparation for the future — that the future prospect is the inheritance — that it has not yet come; because the inheritance is not yet delivered from the bondage of Satan, & because that which we now receive is but a foretaste or earnest until the redemption of the purchased possession: but that Christ is our Head in the holy place — that he has entered into personally upon it all —

that he is now upon the throne of his Father, & we shall enter upon it when he comes, & shall give to us to sit down upon his throne, as he overcame, & is now seated on his father's throne. This is the meaning of this expression, that it is "reserved in heaven for you" It is not heaven you observe, but it is ~~in heaven~~ this inheritance which is reserved in heaven — it is not a thing we are to enter upon the enjoyment of when we die, but that it is reserved in heaven & which is ready to be revealed in the last time.

I cannot now enter more fully into this doctrine of the inheritance being reserved for us in heaven, that is to say the right & title to reign as kings on the earth, & all the other things connected with our so reigning which are now in the person of our Head, & which we shall be endowed with when his kingdom is come; but I go on to consider shortly the description of those who have this prospect. They are kept by the power of God unto salvation". They are kept for a purpose which is "salvation" they are kept "for this purpose" through faith" — they are thus kept "by the power of God." The expression "salvation" is used repeatedly in a way that may appear a contradiction. We are said to be saved when we believe, & yet we are said to be waiting for salvation — we are spoken of as saved & yet salvation is spoken of as future, & Christ is said to "appear the second time, without sin unto salvation". Now I wish to explain

shortly the meaning of this language, in what sense it is true of the Christian that he has ~~not~~ salvation, now while it is notwithstanding a future thing. You must take this view of the condition of man that a mighty conflict is going on between Christ & ~~the Devil~~ Satan: that men are by nature on the side of Satan: & that in conversion, they come to be on the side of Christ. that the condition of security or safety in respect of eternity, is in being on the side of Christ & therefore it is that when a person is converted he is indeed a saved person; but in respect of a Christian's present there is a struggle still to be endured. there is enmity still to be subdued; and contended against. [illegible] he has to be delivered. & this deliverance is a future thing. In this way [illegible] that the person who believing is saved because he is absolutely safe. "My Father who gave them to me is greater than all, & no man is able to pluck them out of my Father's hand." [illegible] that the man who is a child of God, that his eternal state is now decided, & that through eternity he is to occupy the place of a child of God in the universe. Further he is saved even here in respect of his entering on all the rights & privileges of a child of God. They were given to him by God, & he by faith enters upon the possession of them. In the same sense he is now saved. Still farther he is saved now in respect of

receiving an earnest of the inheritance (9th verse) "receiving the end of your faith, even the salvation of your souls" in which he refers to those of whom he says "whom having not seen ye love" — they rejoicing in God by the Holy Ghost — of present rejoicing in God through Christ he calls "receiving the end of their faith" & then it was a receiving of salvation in that it was the actual enjoyment of the earnest of their inheritance. The believer is saved because he has passed from that region which is abounded with eternal burnings & has come into that household abounded in eternal glory. He is saved in that he has an earnest of the inheritance which he is already possessing in the Holy Ghost — in that he is now in the actual rejoicing in God through Jesus Christ — & is thus living in the foretaste of the inheritance. In all this respect it may be truly said of him that he is saved. And yet there is a sense in which salvation is a future thing to the believer, for while thus absolutely saved while he has these prospects for the future, he is still dwelling in this abode of sin & death where Satan has his dominion & power — he is still exposed to all the assaults of the enemy, & still afflicted & tried by all the trials to which the children of God when on earth are exposed so that they may suffer a very grievous & sore trial — they are in a state from which deliverance

~~deliverance which is to be longed for &~~
is to be desired & longed for — in respect of
which it is only the prospect of its not con-
tinuing that can make them endure it. Their
joy is a joy that springs from the hope of that
future state which is to succeed & in their strug-
gles they are carried through by the power of
this hope. To say of such a man that he is still
to be saved, is just to say to him that there is
an end to be put to this his conflict — that there
is a conclusion of this his warfare — that these
his trials & sorrows will at a future period
which is not far distant, all have passed a-
way; & Christ who is to save him, who is
actually to deliver him from that which
remaineth is to accomplish this at the last
time, & it is in this sense that we are kept
through the power of God unto salvation. It
is the deliverance of the members of Christs
body from the oppression of the devil, that
is the thing unto which we are kept.

Now My Dear hearers

I desire to press on your
attention here, the nature of this future salva-
tion. It is Deliverance from the state of things
which the natural heart loveth. It is a pro-
spect which is only a joyful prospect to one
who hath been begotten to a living hope
& all its attraction depends on the present hol-
iness of the person who cherishes it. It is not
to the sense of weariness, the sense of

fatigue in the struggle, that the deliverance is held out to us as a joyful prospect. Don't mistake me, as if I meant to say that there is any sin in looking forward to a time when all this war & fighting shall come to an end. On the contrary I say it is a thing for which we ought to be thankful; & for which to give God glory — but this is but a very little matter. The great thing in respect of which the Christian groans ~~ut~~ his present want of conformity to the mind of God, & it is in respect of this that the prospect of such a blessed position [illegible] happy in the [illegible] is just this, if it had [illegible] that are the children of men. & among them some whom God is reserving for some better thing than that which is now going on around them — some who are in process of being [illegible] experience, separated from the [illegible] & communion of others & kept for a purpose, set apart for a purpose. Now it is this separation this taking out of the world — it is in respect of this, that the word "kept" is used. They are kept by the power of God unto salvation. It is that they are the Lord's portion; & that his object for keeping them is their salvation.

My Dear Brethren,

It would give you a very awful & solemn view of your condition to see you as kept as they [illegible] in & to see the mighty object of God in keeping you — is your salvation. The salvation comes with the

reign of righteousness -- with the great deliv-
erance. Is the thing for which God is keeping
you in this salvation. Now the keeping you is
the keeping you prepared for this salvation for
~~this salvation~~ -- to keep you for this salvation
is to keep you with your lamps burning & your
loins girt -- it is to keep you unspotted from
the world. This is what is accomplished in
the keeping: but I would fix your attention*
on an evil from which you are kept. It
shows you enemies -- It turns your thoughts to
causes which are likely to hinder your salvat-
ion. It gives meaning to the words "to watch
& pray." God is keeping you -- God is preserving
you from evil in order that when he comes
you may be ready to welcome him that when
he comes it may be worthy of him to put
honour & glory on you. That is God's keep-
ing of you.

You are ~~thus~~ kept thus by the
power of God through faith. The power
of God is expressive here of the ~~power~~ might of the
Holy Ghost. Faith is expressive of the state
in which the man is thus kept. A man
in the exercise of belief a man in the con-
dition of believing is kept. A man not
believing is not kept. Faith is therefore ex-
pressive of the condition of the man who is
kept. Now this teaches you that it is by
being in the exercise of faith that you are
in safe keeping: or in other words it presses

* on your thus being kept It fixes your attention

upon you to work the work of faith. The condition of separateness from the world, is the condition of having the faith of the love of God in you. — You are taught by these words that you are not kept by something that is outside of you as it were; but that you are kept by a state in you — that the keeping of you is through having you in this condition of mind. It is calculated to produce sloth & indifference, to conceive of the keeping, as of a kind of security & safety apart from the man's condition. To conceive of us as kept in such a way is to conceive that we are still kept whether we are believing or not believing. It is not by putting something around you that God keeps you from the evil; ~~by one~~ but by sustaining this faith in you. We are kept by faith.

Now this is by the power of God. What is it to have the right apprehension of this? These words have been used not in order that you might say, "then it is Gods business & not mine." "Kept by the power of God" is not intended to express this — but that my continuing in the condition of faith is through my continuing depending on the strength of the Holy Ghost. It is not that all this is the work of another in such a way as inducing me to throw the responsibility of the faith upon that other. There would only be an evil meaning in this. But the real truth of

God on the subject, is that inasmuch as it is the power of God that is to keep me. I am not to go about to watch, or pray, or to live in the exercise of faith in my own strength; but in continual dependence on the strength of God. It is information given me for my instruction; not for the purpose of making me feel as if I had nothing to do with it; but to teach that this is the strength in which you are to live in faith. You are to live in the continual dependence on the might of God. This is the meaning of these words "We are kept ~~in the faith~~" by the power of God through faith unto salvation ready to be revealed in the last time."

Its being to be revealed in the last time, I dont enter on, farther; but I see its importance so as to warrant me to press upon you that the hopes of the first Christians were directed to this last time. It was not the prospect of death — it was not the prospect of happiness when they died — not the prospect of going to God when they left this life, that was their joyful prospect, or the source of their consolation, or strength — but this inheritance reserved in heaven for them — which even they who have departed are looking forward to, & have not yet entered on the enjoyment of. What they have received they dont look on as the rest — the resting point on which their hope builds.

— But it is the inheritance that is reserved in heaven to be revealed when the last time is come.

Now my dear hearers, I trust that in going over this passage at home, & in taking the different expressions used, that you may be enabled of the Holy Ghost to recal what I have placed before you. I have explained how the life is imparted to us thro' a hope. I have shewn you what the origen of this hope is, or how it comes to be that there are future things, that will now make us to enter into the joy of the Lord. I have considered shortly the character of this hope both as to the external circumstances in which the Christian expects to be placed, & as to the internal state in which he will be found. I have considered the character of the inheritance "incorruptible". I have shortly explained what is meant by its being reserved — also the present condition of those who have the earnest of the inheritance, that it is the condition of being kept through faith, by the power of God, & I have explained the meaning of saying that salvation is come, & yet is to come.

Now my dear ~~hearers~~ friends, I desire to press on you shortly, in conclusion, that there is no other prospect of happiness held out to you; but that contained in the word of God, that this inheritance is incorruptible, undefiled, and fadeth not away — that there are no conditions of happiness through eternity stated but one. In the present day which is a day of grace, it is not the minister of religion alone that can invite you to come, & taste, & be happy — the

the votaries of sinful pleasures can do the same. Those who are occupied with this worlds pursuits who are ambitious of this worlds honours, may say. Come with us, & will tell you truth in saying; that with them there is a certain kind of pleasure to be found. At present it is a comparison of different pleasures. At present I may say. you will be happy if you know God & love & serve & honour him. But I say though in the present time God has permitted that there should be many enjoyments, which has arisen necessarily ~~from~~ out of this being a day of grace (for not otherwise would it be a day of grace) yet it is not so to be judged of, but that the time is coming when God will indicate his own love of holiness & hatred of sin, by strickly acting on the principle of confining all happiness to the holy — of conferring every state of blessedness on the holy — a time is coming in which God will mark his condemnation of sin, by giving nothing but misery to the wicked. There fore you are shut up into this, that if you wont be contented with the food eaten in the house of God — the fatness of God's house — there will be no other food for you.

Know ye what he is saying now to you. There will be no pardon for you on the day of judgment. That would then serve you no purpose. It is not mercy <u>then</u> you need; but (inasmuch as Gods judgement will be strictly on the principle of giving to

men according as their works are!) what you need for salvation now is that blood which purges the conscience from dead works to serve the living God; were you to know that it is not some minute deed that can fit you for the judgment – that will make the day of judgment a fearful day to you – but that it is a present sense of forgiveness that alone can put you into that condition, this would show you the vanity there is in every expectation of future mercy. – And this may show too how very far from any understanding of the truth of God those people are who conceive that to think of sharing in God's feeling is altogether extravagant & presumptuous. There is no righteousness but one. There is none ~~righteous~~ good but one that is God – there is none righteous absolutely righteous but God. There is no righteousness in any creature but that which is in a creature through the Spirit of God in that creature. And it is having the mind of God in us that can alone make us righteous. Therefore as God has declared that he will judge the world in righteousness & will separate according to the strict rule of righteousness that which will prepare you for judgement must be something that make you righteous in the present day – something that will give you the mind of God – the heart of God – the feelings of God. I will speak more distinctly to those among you who can understand it – & then to those among you to whom it sounds like strange doctrine.

I would say to those of you who see it – those

who to know that God intends, most strictly to adhere to his plan of separating between the good & the evil — & those whose prospect on the day of judgement is that as Christ was so are we in this world — we being different from it;* I say to those who know that this is their present consolation in respect of the future judgement, I beseech you enter more into the mind of God. It is a very great evil, when any thought or feeling possesses the mind which interferes with the work of God; & I have been perceiving so much of late how little there is of the work of faith of the real acting of faith, even in those who are the children of God, that I press it on you that you realize that God's keeping of you unto salvation is inseparable from your living in the faith of God. The faith by which you are to be kept is not a statement concerning God. It is living in the sight of God as the present living God, & as such having intercourse with him now; just personal intercourse. I wish you to see the difference between thinking about God, & having communion with God — between knowing & being able to declare about God, & being delighted to meditate on what you know about God, & having real intercourse with God as the living God. This is the condition in which you are to be through eternity — This is the condition of seeing his face — this is the perfection — the seeing him continually — not remembering his face; but being actually in the sight of it. The present life of the Christian is just through the discerning now as a present living thing, the forgiveness

* as he was different from it.

that is in God. this is that faith that keeps you. & I beseech you know that you are not to be ashamed before Christ when he shall appear — & that it is only the person who is looking to him by faith & seeing him in faith who will welcome him when he appears. Now there are many whose ideas of a future judgement are confused & indistinct — who think it will be a dealing with people upon some mixed principle; partly merciful, & partly punishing — who say that they trust to the merits of Christ & do the best they can to please God — that they will be dealt with according to the condition in which they are then found. No man could be satisfied with his own present condition who did not know certainly that he was on the same side with God — in this great controversy if he knew that God will divide men according as they are or are not upon his side. It is the artifice of Satan to get the whole subject into a mist so that people do not see what is before them — do not see what they are doing. But the kingdom of light is sustained in a different way. God will judge the world in righteousness. It is the seeing distinctly that when God raises all, he does by this ~~prove~~ do nothing more than prove that Christ died for all & that all are responsible for that gift — but that when he does raise them he will deal with them as they have dealt with him. Now just think what an awful thing it is to think of the character of God's inheritance, which is incorruptible &c — of that state of things of which it is said that all shall be like Christ Jesus, & to suppose that the great mass of people, — that people who are ordinarily professing Christians are real Christians. What is the bent of your thoughts? What

is the point on which your thoughts are directed — the things which move your fears or anxieties? What makes you rejoice? I ask you to consider these things, & consider whether you can say these are things which made Jesus rejoice or weep. — If your joys be not those ~~of it~~ which are his — If your sorrows be not those which are his sorrows, how can you be said to suffer with him, & to be prepared to reign with him or to have the same mind with Christ so as to be acknowledged to be the sons of God by a resurrection from the dead? If the Spirit of him who raised up Jesus dwell in you then he shall quicken you: & just as the resurrection of Christ himself was the token of his holiness & the manifestation that he was the Son of God, so is the resurrection of every member of the body of Christ — This distinguishing resurrection which belongs only to the character of the sons of God — in like manner such a token that Christians are partakers of the divine nature. Consider what was one of the great ~~the very~~ reasons why Christ placed himself in your very circumstances? Was it not that you might see what you ought to be — was it not to set you an example that you should follow his steps? I ask you this. There is too much separation between Christ & us — there is too much of a feeling as if the present world required a certain degree of violation of the will of God: & as if our present condition rendered it impossible to do the will of God. What have you been learning from Christ when he dwelt in this body of sin & death? Did not he need food & clothing? did not he endure cold & hunger? did not he when a helpless infant depend on the care of parents to rear him? & the

kindness of friends? Was he not in every respect like his brethren? Did ~~not~~ he ever use the Almighty power of God to save himself from any one thing to which he was subjected — Never! — never!! Why then did he thus become altogether a son of man; & throw himself altogether into the condition in which you are placed but just to shew you that the necessity of providing food & clothing, is no apology for ceasing to give God glory? Let none say that because he has a family to provide for, it is some excuse for his not being constantly filled with the glory of God. There is nothing in the condition of man to prevent it; for in the very circumstances in which you are called upon to glorify God, in these did Jesus Christ glorify God. It is an awful thing to think how Christ is kept at a distance from us — how instead of having fellowship with him, we are just dwelling in cold & indistinct notions of him, as having done <u>something</u> for us — & that is all. This is never the meaning of God. This is what Satan has done. While God has taken our nature, people have adopted false notions of Christ's dignity, & false notions of the work of Christ which have assisted them in putting all the light that is contained in the work of Christ so far from them that in point of fact men's ordinary views of Christ leave them as ignorant of what it is to glorify God in this body of sin & death, as if they had never heard of Christ at all. But understand that the resurrection of Christ from the dead by the spirit of holiness to the glory of God the Father, is what is to work in you. Now the power of Christ the risen Saviour is in seeing what he has done & what he is doing, that discovery of God which puts you in a condition to reject the devices of the evil one & he has the strength for you himself in this light: because

he has the spirit for you. Therefore do not say this is too much to expect from human nature – from flesh & blood such as we are, though this may be hereafter.– Don't be cheated with such words, for we expect nothing from human nature but sin – absolute sin; but what we expect is that you should, in the might of Christ, glorify God on this earth.

I just part with you with this one other thing that the Lord God of Hosts speaks to you by living witnesses – by the members of the body of Christ – by those who can tell that they have found life, & that which was said is life to them, & that this aggravates your condemnation if you reject. Oh! it is very extraordinary that if two shall come & speak to you & set forth a doctrine, one will say, this doctrine I have found a new life to me, & the other shall say I cannot venture to say certainly I am a child of God – that you will prefer the word of the latter to that of the former – that you will prefer the word of the latter to the word which comes accompanied with professed experience of its power. There is nothing that is more a condemning thing than this. It is utterly unreasonable, for the reasonable thing were surely to feel that the person who could not tell you that he had found life was not in a condition to speak to you & that the person who said that he had found life for himself in Christ was the person whom you should believe.

I add no more, I beseech you by the mercies of God that you put not lightly from you the words spoken & any to whom the thing may appear mysterious, let him ask the teaching of God remembering who hath said "if you being evil give good gifts unto your children, how much more will your heavenly Father give good things – even the Holy Spirit, to them that ask him, & this is the work of the Holy Ghost, to take the things of Christ & reveal them ~~un~~to you.

Amen

Sermon XIV.

Romans VI. 23. "For the wages of sin is death &c"

It is with the first part of the verse that I desire more especially to occupy your attention & as it is my purpose as God may enable me to set forth to you the curse that has come through sin; I would ask you to see that which is stated concerning the heavens & the earth which now are in II^d^ Peter III. 6.7. where the Apostle looking back to the flood & forward, to the second coming of Christ & looking upon & considering the judgement of God expressed in both, thus writes. "Whereby the world that then was, being overflowed with water, perished. But the heavens & the earth which are now by the same word are kept in store ~~being~~ reserved unto fire against the day of judgment & perdition of ungodly men".

Now my dear hearers, what I at present purpose in the strength of God is to set forth to you God's teaching as it is contained in that curse which came upon man, & which came upon the earth for man's sake, through sin,— God's teaching as it is contained in that curse which continues upon man, & continues upon the earth, notwithstanding that "the gift of God is eternal life through Jesus Christ".

notwithstanding that this gift is a gift to the children of men; it being the purpose of God that while at all times we should have the Ark of the Covenant to fly into — that while at all times we should have access into that everlasting Covenant, for personal peace, for personal counsel, & for personal deliverance, — that we should be also in continual contact with the wages of sin, & continually should be witnessing the effects of disobedience, and continually hearing the testimony of God against iniquity; so as that we should have this teaching that we may rightly appreciate God's unspeakable gift, & know the value of good; as God himself knows it, & that that promise, which was falsely & deceitfully spoken of the devil to our first parents that ~~we~~ they should be as Gods knowing good & evil, should in point of fact be fulfilled to us in another way — that we should have it fulfilled in our having the full knowledge of the good being brought unto God through faith in Jesus Christ. You know that since the fall the children of men have been under ~~the~~ death — you know since the fall that it has been appointed to all men once to die — you know that death has had power over the children of men hitherto — you know that disease — sickness of every kind is a part of the same curse which is fully poured forth in death —

you know that all these things are as it were a foretaste of death: you that all sickness & suffering in this mortal flesh, is a part of consequence of
our having become mortal — is in short a part of our mortality. You know that the earth itself has been cursed for man's sake & that the beasts of the earth have been placed in a condition inferior to that which they would otherwise have kept for man's sake — you know that the storms & the tempests in the atmosphere of the earth, & also the conflicts of animals & the living of one upon another, & all other things by which God is testifying to us that things are not right on this earth. You know these things are facts. I don't mean to inform you that it is appointed to you once to die — & that this earth is liable to all these desolating effects of blight, tempests, & storms, & that the whole creation groaneth & travaileth in pain: but what you need to be taught — what you are ignorant of is the meaning of these things — why they are so — what they are the language of. And it is an awful consequence of our ignorance of God that we should never have thought it necessary to enquire why these things are so? I do not need to tell you as a proof of death that our domestic peace, our domestic happiness is liable every moment to be broken by the desolating effects of

death. Nor do I need to tell you, what you you have so often witnessed, & what so many of late in this parish have been called to taste, for themselves personally, that the cords which bind our hearts to others, according to the affection of the natural man, in the life that now is, may be broken asunder & that the house which was gay & cheerful yesterday may to-day be a house of mourning I dont need to tell you that the infant may be taken away – that the head of a family may be taken away – that the brother, the sister – the husband or the wife may be taken away – There is no hold of any joy connected with the life of another being – There is no security in respect of any happiness which may be in a moment taken away by the visitation of death.

What I wish to bring before you is the question why are these things so? And above all why is it the case that there will be a more desolating judgement than that which any have yet seen – Why is it the case that there is an outcoming of God's power to this world, such as has not yet been? Why is it the case that all that has yet been tasted on this earth of sorrow & suffering – all the tribulation through the fall – all other calamities

through fire, shipwrecks, wars, & bloodshed, are as nothing to what is yet to be manifested on this earth, & are all so many drops of the full cup of God's wrath which is soon to be given to the nations that they may drink it to the dregs? Why is this so? Is God good? Is God love? And is this world his workmanship? And are these his creatures who are suffering & are about to suffer such things? Is God really interested in them? Had every one of these a place in God's heart? Does he love them all? Is it the fact that there is not a tear shed by a single mourner that God does not mark? Is it the fact that there is not a person that has suffered — that there has not been a single person tortured with pain of any kind that God does not enter into & feel? And how, being God does he permit these things? Have you ever asked yourselves this question? Has God pleasure in a house of mourning? Has God pleasure in destroying the happiness of his creatures? It is no answer to say it is God's doing — It is no answer to say that it is God who has done it always — that it is God who is doing it now, & that it is God who is to do it yet more & more. And its having been done in times past is no ~~answer~~ explanation. And the question I wish you to ask yourselves is* why is life uncertain? Why are its joys uncertain? Why

* "why are these things so?" omission

are they mingled with sorrows? Why are they so apt to be polluted in the hour in which they seem most to bless?

Unless You enter into the truth that God loves the sinner — that God has no pleasure in making orphans & widows, & in making any desolate & mournful, You cannot know the importance of the question I put. But if you believe that Christ died for all, & that Christ is God — if You believe that Christ came in our nature & shed his blood for us — if you believe that it is the very truth of God that this was the expression of the interest with which God regards us; surely you feel that it requires explanation why these things should be so. You do not wonder at seeing a cruel person torture another. — You do not wonder at seeing a man wounded in the field of battle; but you would wonder if those who appeared fond of each other, & whom you believed exceedingly attached to each other should turn upon each other. If you believed the father of a family was a fond, affectionate, tender hearted father, & saw him lift his hand to put an end to his own child, then you would feel that this required explanation. It is then to this question My dear friends that I seek your attention: & do not suffer the character

of the manifestation the character of the life that now is to pass unimproved, contenting yourselves with saying that so & so is the case; I am sorry for the mourners but I cannot help their condition. Do not think that this is any improvement to yourselves of what God has done. Nor when you are saying life is short & uncertain, & we should look to another — do not think that that is any improvement. And though you should feel the greater importance of the life that is coming compared with the life that now is, as constraining us to give up our interest in the present, do not think that that is the proper improvement. As long as you are balancing things that are with things that shall be, saying that the one is short & the other endures long, so long you do not understand the matter. So long as this is your way, you would give the preference to this world were it as long & certain as the other. So long as this is your ~~mode~~ way of feeling you know nothing of the mind of God in that which God is doing. I asked you before & I ask you again — Have you ever enquired why life is short & uncertain? is it not God's doing & must there not be a reason for it? All these things are the expressions of God's

condemnation of the sin that is in our flesh. All these events, & all these trials, & these sorrows are intended to tell us, not that life is short & uncertain; but that we are sinners — they are all intended to go home to our consciences & hearts — they are all intended to show us in our own hearts the root of the matter, & to show us there in our deep rooted pride & enmity to God the secret of the whole matter. Why is the earth to languish? Why is it to become desolate? Why is it reserved for fire against the day of judgement & perdition of ungodly men? Why — but because of the haughty looks and proud hearts of those who dwell upon it? Why are we ourselves in succession visited by such things as are so painful to us, & not for the present joyous but grievous? but because of the haughty looks of men upon earth? Know that there was no reason why man should have tasted of death at all but for sin — that there was no reason why any of the Children of Adam should have suffered but for sin. Everything tells you the same tale that the wages of sin is death — that it is because of sin that all this evil is among you.

Now my dear friends, I entreat of you to know, that while you are

taught that the wages of sin is death, you ~~know~~ have learned nothing of the matter — for if you merely believe this, without entering into the righteousness of God in it, you do not see that sickness & death & other evils are the just wages of sin & that if you were on the throne of God you would not have appointed any thing else. — And if you understand this you will see how very ungodly the great proportion of man's sympathy is. & how very ungodly the consolation that men address to their friends in distress is, for they all amount to this, I grieve over your lot — I wish I could help you — if it had depended upon me it had been otherwise. They thus speak of the event as evil & undeserved. This is not the language of faith — Such language does not spring from knowledge of God. It is not the fact that these outward events are the true causes of grief — it is not the fact that these desolations on the earth are the true cause, but the sin that produces them, that is the true cause of grief. God sees the one & appoints the other. You are blind to the one & feel that if it depended on you, you would not appoint the other.

Now I would have you under-

=stand what I say to you – that there are two things in all this manifestation of God's wrath against sin. There is sin itself and the wages of sin. And the way in which you are accustomed to feel in losing sight of the sin & looking only to the wages & wishing the wages had not been given – Whereas if You had entered into God's mind you would see that the sin being there ~~the wages~~ it was right that the wages should also be there, & that the cause of grief, that is the sin, being there, it is righteous in God to ap=point the wages.

Now my dear friends, if You had the directing & improving accord=ing to your own notions, you would just act the very opposite of the part that God is acting. Were the natural man left to im=prove this world, he would leave our natural hearts just as they are, but he would change the outward circumstances. He would take away the curse the mis=ery, & the pain, & increase their comforts. And so men think that the world is improving because men are multiplying their comforts & enjoyments upon earth O! God will teach us another lesson, when the hour of man's greatest progress in all these things which he values – When the

hour of his greatest advancement in the Arts & Sciences, will be the hour in which God will pour forth the vials of his wrath — when men have got the liberty they are crying out for — when they have got that which they think is to change the face of the world — when they have got what they think is to contain all they call good — plenty & happiness — by reason of their talents, inventions, & progress — when that hour will be selected as ~~the~~ God's time for causing such great things to come to nought; & for pouring forth the vials of his wrath upon the earth. Many a time we see people looking on a narrower circle than that of the world with the same blindness, & thinking that all is well because of the peace & calm of any family circle, & murmuring over a breach by which others are made mourners, & wondering why such things should be. O! if you but saw the families of the country as God sees you — If you but saw your hours of greatest enjoyment, & when you think time past most pleasantly as God sees these hours you would not wonder that God should make bare his arm to put an end to such joy.

I speak to all concerning that enjoyment in one another & in the gifts of God's bounty & that enjoyment now felt in our outward circumstances which is without the Knowledge of God to our own souls — an enjoyment also which

people do often take pains to keep up, & prevent from being interrupted, by denying that they know whether we know that we have an interest in God's heart or not — an enjoyment which is ~~interrupted~~ disturbed by any person asking Are you prepared to meet your God? — this is the enjoyment which it is right in God to blight, & were he to blight it in every case it were just the manifestation of what God feels — that all sin should be blighted (according to the fulfillment of the prophecy in that chapter which we read) (Isaiah XXIV.) in all the families of this Apostate Christendom. But God is teaching us before hand, in all the manifestations of our condition, saying, "Think ye that these men were sinners more than they who dwelt in Jerusalem? I tell you Nay, but except ye repent ye shall all likewise perish".

I call on you therefore to come and look to all that God hath done in the way of causing pain & suffering, & enquire why these things are so? And put yourselves under God's teaching & know that God has no pleasure in our grief — that God has no pleasure in our pain — that God has no pleasure in sending us death — but that He does it reluctantly — He does it as his strange work — He does it not as that which He would wish;

but because of sin — because of enmity to God which has blighted the land because we are heavy on the land & our sins are heavy on us, the people. Consider what it is that there are some pleasures which are held uncertainly, & that there are others which are not uncertain — Consider that there is a whole class of pleasures which are at every moment liable to be broken in upon, & interrupted; & made to cease for ever; & that there is another class not liable to be broken in upon; in that there is a God that reigneth, & ruleth on the earth, & that there is a connexion between the one & his approbation, & the other & his disapprobation; that the pleasures & prospects & happiness which men cherish in the flesh, are necessarily liable every moment to disappointment & in due time must all fail. You know this & regret it. You wish that you could hold them more firmly but that you cannot hold them is a fact that you cannot deny. However much you may regret it, you cannot deny that the enjoyments that come through the flesh are all exposed, at every moment to be brought to an end. You know on the other hand, that there are pleasures which are not touched by death — that there are hopes which are only perfected when God's judgement is come — that there are joyful expectations which are to be fulfilled when the day of God's wrath

has appeared. Consider why these things are so. Here are bone of the same bone & flesh of the same flesh children of the same parent dwelling together on this earth — & one class have all that they hold dear to them, at the mercy of being put an end to in one moment; & the other class have all that they hold dear to them, beyond the possibility of being so touched or destroyed. And why is there this difference which disappoints the expectations of the one class, & fulfills the expectation of the other? They have both the same God and why does He make this difference? Is there any partiality with God? Is there any favouritism on the part of God, that thus he should disappoint one man's, & fulfil another man's expectation? No. There is no partiality no favouritism with God. His ways are equal — It is not dealing with one man on a different principle from another that creates this difference — but the difference is here — God disapproves of the hopes & desires of those whom he is to disappoint, & approves of the hopes & desires of those who are to receive the fulfillment of their hopes & desires — And this is the instruction that God would have us to receive in it; & in this we are continually receiving God's teaching in us to this great matter.

My dear hearers, I do not think

it right, or according to the mind of God, to attempt to pass lightly over any deed of God & therefore I would never seek to comfort people by trying to make them forget their trouble; this is the expedient of the godless world which has no consolation to offer through the thing itself, but can only comfort by turning your thoughts away from it. And this is the comfort which godless relations would give us, when they try to amuse us, & to turn our thoughts away from what God has done. And this is the way in which the world's amusements are often employed by way of consolation. All this is distinctly denying God's wisdom & goodness in what he does. It is distinctly saying that there was no occassion for this — that it was simply a misfortune & that people were to put up with it the best way they can. All such language is utterly godless; because it is denying that there is a meaning — that there is a lesson contained in every deed of God. On the other hand I do not admit that any one is to dwell on any grief with that worldly sorrow which is death. There is often in our sorrows just as much rebellion against God as in our joys — in our tears as in our pleasures. And in dwelling on the past & in feeling the present change a painful change we are often giving as clear a proof that

we do not ~~admit~~ acknowledge the chastisement to be a righteous chastisement, as the other was. Therefore on the other hand, while I call on every one not to look away from their sorrow, I beseech of them not to look on it as the world looks on it.

Oh see that it is the mind of God that a deeper grief than that which the world can understand should take the place of our carnal sorrow. Oh see that through these painful things we should come to the knowledge of the evil that was in ourselves; & that our ~~present~~ grief, because of these present afflictions, should lead us to a deeper grief because of our own sinfulness. Settle it therefore as a fixed point, as a certain matter, of which there can be no doubt, that there is a distinct purpose & lesson of God contained in every painful event; & that the very fact that you are within the circle of those who are made to experience sorrow, through the constitution which God has given us (& it is a right constitution, by which we are bound to each other & connected with each others sorrows) that whenever you see that you are within the circle to which any sorrow reaches you are to feel that you are within the circle to which a reproof has been administered, & to which a warning from God has

been given. It makes no difference whether the person is a believer or not, as to the fact that God is reproving or instructing. You are not to think for a moment, that the fact that a person has believed in Christ places him beyond the need of chastisement & reproof from God, & beyond the need of dispensations expressive of God's disapprobation. If these doings come to those who believe not, they come to arouse them & warn them of their awful state, in being yet unreconciled to God. If these things come to them who have believed, they come to remind them of their backslidings — of their lack of faith — of their withholding glory from God. It may be in many cases to remind them of special offences which these chastisements are specially fitted to reprove. But they come always as the expression of God's disapprobation of sin, & they are always sent as a lesson to him upon whom they come. But neither the person who has not yet known God as God, nor the person who has so known Him can derive any benefit from these doings of the Lord unless he looks the things in the face — unless he gives full opportunity to the event that presses upon him, as it was intended, & looks through it to God's mind in it.

But my dear hearers, there is a wide difference between the way in which such

things will be regarded; or ought to be regarded as they come to those who know not God & to those who do know the Lord.

I would now shortly speak of the wages of sin being death, to those who ~~do not~~ know that the gift of God is eternal life through Jesus Christ; & then to those who have not yet received this knowledge, & are not yet living in the enjoyment of this eternal life.

I would speak to ~~you~~ those of you who believe & are assured that the God against whom you have sinned — that the God whose laws you have broken — that the God whose love you have long despised doth in very truth forgive all your iniquities & receive you graciously in Jesus Christ. I speak to those who know God as a reconciled God & Father — I speak to those who look at Christ as one in whom they have eternal life — & I speak to those who know that death has no power — no permanent power over them — that they are at death to pass into the enjoyment of God, with a joy in the Spirit beyond what they have known here, & that they are to cease from their conflict their toil & their labour, & that at the coming of Christ they are to come ~~out~~ with Him, & are to reign with Him, & receive spiritual bodies fitted for this

~~this~~ kingdom, & are to be kings & Priests unto God. I say to those who so see the gift of God in Christ, as that they cherish such expectations, & are living by the power of a world to come — I entreat of them not to make light of the wages of sin — I entreat of them not to ~~make light~~ lose sight of the wages of sin, even in their anticipation of the glory which is to be revealed — I entreat of them not to lose sight of the present blight that is upon the earth nor of the awful judgement that is coming upon the earth. It is certainly more pleasing — fuller of joy that we should dwell amid the anticipations of the glory, & it is needful to our life so to do, for if we dwell not amid the anticipations of the glory, we live not by the power of Christ's resurrection — and in order to come & look at the curse with proper eyes for seeing it & to look at the wrath that is under the curse we must first realize to ourselves the glory that is to be revealed.

But my dear friends, it is quite possible for us to realize the glory — the blessedness of being shut up into that which is afterwards to be revealed, & to be little conversant in our own inward feelings with the condition of man as under the curse — to be little conversant with the outward

manifestation of the curse of God, & with the threatened wrath of God. And I therefore remind those who know that they have eternal life in Christ ever to seek, in the Spirit, to enter into all that their Lord felt in respect of the curse that is upon their our sinful flesh — to enter into all that he felt in respect of the evil that had come through the breach of his Father's law, & not to withhold ourselves from that sorrow & pain which we must endure if we would see the world lying under the wicked One, in the light that God sees it — not to shrink from the agony to which we are called if we would have fellowship in Christ's sufferings, & not to pass lightly over it; because there are good things which are to come in upon the curse — not to pass I say lightly over the curse itself. Remember I beseech you your high calling. You are called to reign with Christ in that reign of righteousness — You are called to sit upon the thrones which are established in righteousness & judgement — You are called to a throne which is connected with the judgement at Christ's coming, & with all the judgements before Christ's judgement, & the stability of which as a righteous throne is connected with the previous manifestation of God's wrath upon sin. I wish you to see

that your God would have you instructed in this matter — And I beseech you by the mercies of God to watch & pray that you enter not into the temptation of seeking for yourselves what is indeed a carnal selfish comfort in dwelling upon your own security & looking on religion as a matter of ~~selfish~~ personal safety, instead of being alive to the awful state of the world & of the men around you & of being affected by the evil that is.

My dear friends if we could but for one moment enter into the feeling with which God proceeds to judge — if we could but for a moment enter into the feelings with which he says "O! that my people had hearkened to my voice" — if we could but for a moment enter into the feelings with which he mourns over the necessity ~~of~~ that there is for pouring forth the vials of his wrath — if we could but enter for a moment into his desire that men should escape from the wrath to come, which is the reason of God's waiting to be gracious we would feel ~~that~~ ashamed, & confounded, & overwhelmed with self condemnation, and reproach that while the world is ripe for destruction, & the vessels of wrath are fitting themselves for destruction, & all things are working together for ruin & the cry of

infidelity is already shouted through the ~~and~~ nations that we should be so little moved by that which is going on. I therefore beseech every one to seek to be instructed in the meaning of the meaning of that word, the wages of sin is death, that he may enter into God's righteousness that he may understand & dwell in the feeling with which God regards sin - that he may feel for those who are exposed to the wrath to come, as God would have him feel, & be found pleading with God, & drawing down his blessing -

But my dear friends, it is not merely with reference to others, but with reference to your own personal experience of a curse that I beseech you to realize that all is the stamp of God's curse upon sin - all is the expression of God's feeling towards ~~sin~~ sin - There is often inculcated on people a kind of patient resignation to the will of God, in which there is great delusion. It is a very different thing to say, I know that there is a prospect of happiness hereafter, & therefore I must submit to all the pain that God sends to me now & to say - I know that this is righteous - I know that this is the wages of sin - I know that it is a Father's chastisement - that it

is the expression of a Father's feeling to me in respect of my sin — that it is the fruits of evil in me, & therefore I must be humbled in the dust by it. In the one case there may be much pride of heart in the submission — in the other case, hearing ourselves found fault with, & knowing the reproof to be merited, we are humbled (in the dust). O! Guard against that kind of peace & endurance which does not humble — which is not connected with the understanding & hearing of reproof, & is fitted rather to puff up & to exalt.

Now I desire to speak to those, who I doubt not constitute the large proportion of my hearers, to whom God has given eternal life in Jesus Christ, but who do not believe that God has done this. I speak to those who believe not that this is the condition of all that God has given them eternal life in Christ Jesus; — I speak to those among you who are ignorant of the fact that God has given this gift — who are ignorant of the true gift of God — who are ignorant of all that is contained in the gift of Christ. — who are not seeing that this gift and all that is contained in it is theirs — who are not rejoicing over death, & saying — Oh! death where is thy sting. O! grave where is thy victory? who are not thanking God for a vic-

=tory through Jesus Christ, but still are ignorant of the gift of God in Christ.

My dear hearers, you have two lives a natural life which you inherit from the first Adam, & a spiritual life which is bestowed on you in the second Adam.— The first Adam forfeited the first life, & has transmitted it to you poisoned through sin, and as a forfeited thing, & so you are all under the sentence of death. The second Adam came and condemned the sin that was in your flesh & proved that the wages of sin is death, & showed that God was righteous in appointing death to man & then having declared to you why that forfeited life which you possess was forfeited & that it was right=eously forfeited in respect of Gods judge=ment, he then was exalted the second Adam, possessed of a new life for man. Now this is your condition. You inherit the life that is doomed to death; & in Christ you possess in right, by the gift of God the second life which is eternal life. You have no choice as to the possession of the one. but You have a choice as to the possession of the other. It is not a matter of will whether you shall inherit flesh & blood — You inherit them by your birth—

But it is a matter of will whether you shall inherit a spiritual life — that you can only inherit by being willing to receive Christ. Mark this. And now I press on you the condition of those who have not received this new life. They have the life that is doomed to death, & are not in possession of the life that can never die. Now what an awful condition is this? Having that which is under the curse & not having the blessed life! What an awful condition is this? And consider that your continuing one single moment in this condition is your own doing — Consider that your continuing a moment without the new life, is through your own voluntary rejection of it. Consider that it is the free gift of God to every one of you, & that the call of God to each of you is that you would partake of it — And consider how you sin & what are your awful prospects in clinging to the life which God has cursed — & in refusing the life which God has blessed — Consider what are your prospects — Consider how awful your ~~condition~~ is prospect is seeing that God did condemn that flesh in your own flesh — did condemn the sin in that flesh, & that now you have no excuse for calling it a good thing no excuse for clinging to it & giving it up to [illegible] Christ Jesus. God [illegible]

reject the flesh, & did always choose the Spirit — did always crucify the flesh — & did always live in the Spirit; and therefore you have no apology in saying that these feelings are natural. The condemnation of the sin in the flesh has been already expressed — & in clinging to the life which you have in the flesh, & rejecting the life which you have in the Spirit you are continually under this condemnation, that God has given you light to know the difference & therefore has left you without excuse if you continue ignorant of the difference.

I am speaking just now to those who are not yet possessed of the new life but I am well aware how much many of you are fortified against anything I can say, by having the notion that you may have the new life & not know of it. If it be true that you may have it & yet know nothing about it then it is also true that you may say to me "we don't know whether what you say belongs to us or not, these warnings & threatenings are awful but we know not whether they apply to us". If a man may so speak to me then there is an end of all teaching — of all warning & remonstrance — of all coming to tell you to flee from the wrath to come, for I never can make any person feel that this

belongs to him. But it is not true. The life which men live by the spirit in the flesh is a life by the faith of the Son of God who loved us, & gave himself for us — & therefore it is not the case that people may be living this new life & have the faith of the Son of God in them & not know anything about it. Therefore deceive not yourselves. If you have not laid hold of eternal life in Christ — if you have not received the gift of God — if you have not welcomed Christ to reign in your heart, you are still unprovided for the future — you are still under the death, without having the life in prospect. And whether by your being personally called suddenly away as you know & have been made to feel may be the case, or by Christ's coming to judgment, or by any of the outcoming of God's wrath which shall precede the judgment — such as that pestilence now raging in another part of the world, & which may come here, we know not how soon. if any part of that curse should be filled out to you, & you be made to drink of it, then will this poisoned polluted life which you preferred to eternal life come to an end, & then is that other blessed and holy life which God chose for you, & commended to you, & besought you

that you would receive it, forever beyond your reach, & you yourselves shut up into eternal darkness, & having your portion in the lake that burneth.

My dear friends, while it has been my desire to occupy your attention this day with God's curse upon this sinful life, which is expressed by death, & to warn you against the delusion of allowing any instance of it to pass away with merely admitting that it is a proof of the uncertainty of life instead of seeing the meaning of God in it. I cannot part with you, without speaking one word concerning the heavens & the earth which now are being kept in store reserved unto fire against the day of judgement & perdition of ungodly men.

When Christ has appeared in his glory, & when the saints of God possess the earth, & when the earth shall be called upon to sing & when there shall be joy thro' the whole creation, because of the righteousness which God delighteth in, this will have come after an awful purification.

You see the earth is regarded as laden & burdened with the iniquity of those who dwell upon it — the sin of its inhabitants is a weight & a burden — Now God has from the beginning by successive judge=

=ments

ments, by such events as the flood, the destruction of Sodom & Gomorrah, the destruction of Jerusalem & of the antient city of Babylon, in short, by his national judgements, by the overturning of empires, by the taking of the kingdom from one nation & giving it to another — by the taking of the promised land, & giving it when the iniquity of the Amorites was full, to the Jews, by all these things has been manifested the feeling which he has towards sin. But there is an increase of sin for all this when men repent not to give God glory — there is a hardness of heart instead of being brought back to God — & the worst manifestation of man's awful state is reserved for the last times — & the most open & unblushing denial of the Lord — & rejection of God — & the most daring infidelity is reserved for the last times.

Now just as there is reserved for the last times, the fullest manifestation of the evil that is & was, so is there also the fullest manifestation of God's wrath against sin. See my dear friends that it is after the manner of God to warn individual men — to warn you by the prospect of what God is to do on the earth — See that it is not the manner of the

teaching of the Bible simply to warn men by the pros-
pect of their own death: but according to the chapter
which I this day read to warn men by the prospect of
the desolate state of this earth — by the prospect of the
breaking up of society, & the destroying of all pres=
ent comfort & peace, turning all things upside down
& bringing in universal confusion & dismay, &
pouring forth God's righteous ~~judgment~~ wrath on this
evil earth. Thus we are warned — Why are we
warned? Why but that we should enter into
the ark of God's covenant? Why is God setting
forth to you continually the grace of God, but that
you may now enter into the ark before the flood do come?
Who are to have peace, think you in the troubles that
that are coming? Who think you are to have peace
when all the fair promises made by the Advocates
of liberty have ended in despotism as they are to
end — when all the increase of comfort & social
order is at an end & is to end in the overturning
of nations & desolating of the earth. Is it those who
have set their hearts upon riches? — Is it those
who have been forming the plans that God will
blight? — Is it those who have been studying
Newspapers & thinking that a bright & glorious
day is coming when there shall be an increase
of attention to the rights of man? Is it those who have
been proudly seeking the place of God? Is it those
who have been seeking to set up & to put down
kings? Are these the persons who are to have peace

when God shews his mighty power his flames, & his judgements? Surely not. The persons whose expectations are all disappointed — not them but those who had been in the secret of God all the while — those who know what is the Spirit of the age, that it comes out of the bottomless pit — those who know what is the cry of that Spirit for improvement that it is the disgusting cry of Satan assuming the appearance of an angel of light — these are those who know the secret of God's mind — these are they who are at peace — these are they who are in the Lord's protection, & who can look beyond it all with hopes that shall not be disappointed — with expectations that God himself is obliged to fulfil — They are not trusting to human talent, or to human contrivances to bring about events but they have hopes which they have committed to Christ, that he will bring about according to what he has spoken — Is it then a light matter for you who know not how soon it may come sweeping over yourselves to be unprepared, & to be in the condition in which mens hearts do fail for fear? I beseech you by the mercies of God — & by the judgements of God — I beseech you by the deaths that take place among us as they are wont — & I beseech you by the deaths that occur in an unusual way, & as men say by accident — I beseech you by all the warnings from what is going on

in the political world; to enter into God's
secret — to receive God's teaching — to place
yourselves in the hands of Christ & to look
to him that he would reveal to you the ~~will~~ mind
and will of God, & cause you to enter into
his pavilion, till the indignation be overpast.
Oh! I would warn you of that of which
God would not have you ignorant of
which God would not have you unpre-
pared. But will ye have yourselves to be
ignorant — will ye have yourselves to be un-
prepared? This is the question. God give
you to acknowledge his tender love in that
he willeth not the death of a sinner; but
that all should turn to repentance & live!
And to his name be praise.

Amen!

Sermon XV.

Haggai II. 1—9.

My Hearers.

I have read the context because it affords an instance of what I have been pressing on your attention of late, how we must understand the words spoken to the Jews; as being spoken to them as Jews, & that while they have a literal fulfillment to the Jews, they have also a fulfillment in respect of the elect of God. It is manifest it was not to the first coming of Christ that this expression refers; "I will shake all nations, & the desire of all nations shall come & I will fill this house with glory, saith the Lord of Hosts." And it is further manifest from the way in which this passage is quoted in Hebrews XII. 26. 27. 28. "Whose voice then shook the earth" referring to the period when the law was given "but now he hath promised saying; Yet once more I shake not the earth only but also heaven." And this word yet once more signifieth the removing of those things that are shaken as of things that are made that those things which cannot be shaken may remain wherefore we receiving a kingdom which cannot be moved." This I refer to, to show you

that that is still future to which the latter part
of this refers. But the particular part of this
passage on which this day I mean to speak, is
in the 5th verse of the IId Chapter of Haggai "ac-
"cording to the word that I covenanted with you
"when ye came out of Egypt so my spirit remain
=eth among you fear ye not". I wish you to
read in connexion with this, the passage in the
Ephesians, where the present condition of the
Church is recognised as that of having received
the earnest of the inheritance. Ephes: I. 13. 14
"In whom ye also trusted, after that ye heard
"the word of truth, the gospel of your salvation:
"in whom also after that ye beleived ye were sealed
"with that holy spirit of promise, which is the
"earnest of our inheritance until the redemption
"of the purchased possession, unto the praise of
"his glory." — Take in connexion with these two, the
IId Chapter of the prophet Joel which we read
as part of this days service, & the reference to the
same chapter, which occurs in Acts IId, Chapter.
The account of what took place on the day of Penta-
cost, you have at the 4th, verse." And they were
"all filled with the Holy Ghost, & began to speak
"with other tongues as the Spirit gave them utter-
"ance." & then the fact of this was manifested by
what they spoke, read verses. 5—12. And I
beseech you attention to the 13th, verse" others
"mocking said these men are full of new wine".

Observe it ~~is~~ inasmuch as I know, it is a natural feeling in looking back to the things done in the first periods of the age of Christianity, to think it extraordinary how the people of these days should have been able to resist the evidence of the truth which they actually heard. Again with respect to the resurrection of Lazarus, some believed, others went away, to inform the Jews hereby expressing their enmity to Christ.
No person can have considered it without having been astonished, that those who had seen such a miracle, should have thought of committing an act of hostility against him. In the II^d^ Chapter of the Acts we have a similar thing. We feel as if we would have been astonished & overwhelmed with the stupendous [illegible] of God recorded in it, & yet even in these circumstances others mocking said, these men are full of new wine." 14^th^ but Peter standing up with the eleven lifted up his voice, [illegible]
"unto them; Ye men of Judea & all ye that
"dwell at Jerusalem be this known unto you
"& hearken unto my words, for these are
"not drunken as ye suppose; seeing that it is but
"the third hour of the day: but this is that
"which was spoken by the prophet Joel; & it
"shall come to pass in the last days, saith God
"I will pour out of my Spirit upon all flesh
"& your sons & your daughters shall prophecy

"& your young men shall see visions, & your
"old men shall dream dreams: And on my servants
"& on my handmaidens I will pour out in those
"days of my spirit, & they shall prophecy".

Now, my dear friends, from these three passages, 1st from the verse in Haggai which says "according to the word that I covenanted with you when ye came out of Egypt, so "my Spirit remaineth among you". And then from that verse in Ephesians which says, "In whom also after that ye believed "ye were sealed with the Holy spirit of promise". And then connecting this concerning the gift of the spirit, with the prophecy of Joel, I desire to discourse to you on a subject which I very slightly touched upon, when I last addressed you in this place. I have been this some time past under a deep conviction of the awful judgements, which are over hanging the Church of Christ. I have been under the feeling of the great darkness prevailing among men respecting God's dealings, & dispensations. I have been seeking to make you acquainted with the general plan of God, in giving out of the fulness that is in Christ, according to the counsel of his own unerring wisdom, & to set forth the particular point or place, which you occupy in the circle of God's dealings. I have shown you that the fulness

that is in Christ consisteth in this, that in him we have redemption through his blood, even the forgiveness of sins; that in him we have power in the Holy Ghost — that he has power to cast out Satan & bring in the abiding glory. I have set forth, further, that God does not say that these gifts should all be given at once — but that there is a plan — a succession — one thing following another in the bringing out of this fulness which is in Christ — & the last subject was that part of the might of Christ which will be manifested when he will raise us up at the resurrection, & when the faithful will come & reign with Christ.

I am induced to return to the subject, feeling that it is called for that I should bring more fully out than I then did, a part of the truth — & state what is meant by the Earnest of the Spirit. The reason why I have taken as the first portion of scripture the passage in Haggai, is to turn your attention to a fact in the history of the Jewish Church, which it is important you should be in possession of, for it is owing to the entire forgetfulness that the Jewish Church is a prototype of ours, that so many errors have come to prevail. There is scarcely one of the delusions into which people have fallen, that would not have been prevented, if they had understood

that the things written concerning the Jewish Church were also written for our profit, upon whom the ends of the world have come.

One error is the conceiving the miraculous gift of the Holy Spirit to have been limited to the first ages, To correct this mistake shall be my object this day; & then to apply the subject practically & personally. And first in regard to the Jewish Church "Be strong, O! Zerubabel, saith the Lord, & be strong, O Joshua son of Josedech, the High Priest, & be strong all ye people of the land, saith the Lord, & work for I am with you, saith the Lord of Hosts. According to the word that I covenanted with You when ye came out of Egypt, so my Spirit remaineth among you, fear ye not.

Now in what in what sense was it true, that God had been with them, during all the ~~time~~ period subsequent to their having been carried away captive to Babylon: & brought back again: how was it true, when they were a people who had so departed from the living God, that the Spirit of God remained among them all that time. It is quite manifest that we have long periods in their history, in which, with very few & thinly scattered exceptions here & there we have nothing but the most awful rebellion against God, yet the Spirit remaineth with them all that time. This is

the meaning of it, that God giving the Spirit, was ever near them to sustain them, & to work mighty works in them; so that it never was the case that any one individual was prevented from doing mighty works, because their was not strength provided; but the secret was that they did not lay hold of God's strength. There is a difference between God's Spirit remaining among them, and their actually using it. — the one is needful to the other, but the one does not necessarily lead to the other. If the Spirit of the Lord had not been with them, it was quite impossible that they could have done mighty works, but though provided for them, if they had not faith, if they did not lay hold of God's strength, then they did not partake in that strength, and did no mighty works. Read the history of the Jews, & there is no instance of a single individual who went about to do a mighty work, looking to God for strength, & failed to do it. Remember the case of Jonathan and his armour bearer & how they went forth in the faith that God could work by many or by few, & what the result was. We have no indication, that he had received any particular promise to himself as an individual. He had ~~no~~ just what is contained in this record — "My ~~Strength~~ Spirit remaineth among you". It was in the strength

of this unchanging truth, the Lord is able & willing to work by many or by few — that Jonathan went forth. In the whole history of the Jews there was a strength about them all, & every manifestation of their weakness was through their not laying hold of this strength. When this strength was trusted, it was manifested to be the power of God.

Now my dear friends, this is precisely the true conception of the state of things in the Gentile Church — that the Spirit of the Lord re=maineth among us still — that there never has been a period when it has not been within the reach of every one who would exercise faith in respect of all this might & this strength.

I wish to connect this with that passage in the Ephesians "the earnest of the inher=itance." & I shall endeavour to expose an awful delusion of Satan, which has prevailed on this sub=ject. You know the amount of my statement to be this, that all that you read of the first Christians — all the record you have of the miraculous gifts they enjoyed — of their speak=ing with tongues & interpretating — of their per=forming miracles — is the record of persons who were in the enjoyment of a gift which is a part of the unspeakable gift of the Lord Jesus Christ; & therefore is not the record of people who have received any distinctive dispensation different from that under which we live

What is meant by the earnest of a glory? The right understanding of the gifts of the Spirit is to be had by the understanding of this verse. Understand this verse & you will see the gifts of the Spirit. The gifts of the Spirit are – what? The earnest of an inheritance. And now my dear friends, I shall explain what this means. The very opposite of the opinion which has come to prevail that these miraculous gifts were bestowed at the founding of Christianity, as a new religion, to give authority to the Apostles, & first Teachers – & to establish the authenticity of the record of inspiration. Out of this notion, has arisen all the books on what are called the external evidences of Christianity – all which proceed on the idea that when God sent forth the truth, it was needful that he should authenticate the words spoken, by gifts bestowed on those who spoke it: these miracles being matter of record in history, that then there was no further occasion for these gifts – that then it was inconsistent with the word of God, that they should have continued & that to look for them now would be extravagant. This is the common opinion & I beseech you to consider whether this is not precisely the ordinary doctrine ~~usually~~ held by men on this subject. I am stating it distinctly as it is held. I wish to

shew you the root of this doctrine – it is in the notion that there was no higher object than simply to prove that these men were inspired; & this being accomplished there was no farther need of them. This was inconsistent with the doctrine laid down in this verse, that the gift of the Spirit was "the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." What does an earnest mean? It means something which ~~an~~ the heir of an inheritance receives, before he enters on the possession of the estate. There is nothing here about authenticating revelation. It is a personal right possessed by the heir of the inheritance, which he receives as the earnest ~~of that~~ of that inheritance, & therefore unless you limit the right to the inheritance, you have no title to limit the right to the earnest of the inheritance. I wish you to mark this, that in the view I have given you this gift has no reference to the state of those around the Church; but simply to the fact of the inheritance we have in Christ; & it is a part of God's Counsel in Christ, to give an earnest now – & the earnest now given was the gift of the Spirit. Mark this, & you will see what is the inheritance itself. It is that possession, that enjoyment of the earth, which was lost

through sin, & which is repossessed — regained through the redemption that is in Christ. It is then the ultimate manifestation of the work of Christ in destroying the works of the Devil. If You would just conceive of the redeemed on earth — if you would just conceive of those who have been raised reigning with Christ, & if you contrast their condition with the effects of sin — with the curse that has come through sin — ~~with the evil condition~~ with the evil condition into which men have been brought by sin, you will see the glory which God has in that future state of things, is in having brought a brighter light out of that darkness & ruin, which the fall had produced — in having prepared from among rebels sons & daughters for an eternal glory. The character of the inheritance in reference to man himself is the enjoyment of God. It is not the mighty power which will then be used — it is not the glorified condition — it is not that brightness which is said to be like that of the stars — it is not this brightness & this glory, which they shall have when the Sun of righteousness shall be manifested, that ~~it~~ is the true inheritance. All the outward things of glory & dominion are their circumstances — their place is that they are children of God: these are the manifestations of their being children — their condition is that the mind of God

is in them — these are the things that God has connected with their having the mind of God in them. It is the enjoyment of God that is their life — this is the character of the inheritance, in respect of the heirs of the inheritance. If you take these two things, — first the glory of God, in that Christ is manifested in the inheritance, that he overcame the Devil, & destroyed his power, you will know what you are to expect to find in the earnest of the inheritance.

First, you will expect to find that when God bestows miraculous gifts, it will not be for the purpose of testifying that this or that man is inspired, but for manifesting that Christ has overcome the Devil. Now, this is the true understanding of that might, which was given through the indwelling of the Holy Ghost, to the first Christians: when these mighty things were done, when our Lord sent them forth & gave them power.

Now, my dear friends, I wish you to see how the recognition of what I am now setting forth, that it is a part of that power which Christ has, not as God, but as the risen Saviour — as our exalted King — who hath received all power, & who declared, when raised from the dead, that he had received all power, & who in respect of us has received all power, in that he has overcome him who had

power over us. that in the [illegible] manifest that they are members of the body of Christ, that He has overcome all the power of the enemy & therefore it is that power is given them [illegible] the enemy.

I would [illegible] this, because I know many [illegible] particular period there was a reason why men should have received miraculous gifts [illegible] that state of things required [illegible] that in a more advanced period, when [illegible] learning, then there was no [illegible] it has been conceived of as if it [illegible] a needless waste of power [illegible] estimation of it. Now my dear friends [illegible] how it is just as necessary as ever it was. If you understand the reason for it, if you see the glory of God in it, you will see its necessity to continue just as it was.

It is a very artful contrivance of Satan to get people to look at second causes in respect of religion, as they have always been accustomed to look at second causes. It is a way of shutting out God. This is a state of things in which men can make use of the power which God has given them without any reference to God at all. And so without any reference to God, a man may have many gifts of nature & these gifts highly cultivated, & may with them

in various ways. In the use of these gifts there is nothing that suggests to any one the fact that Christ is risen – nothing that suggests the fact that Satan is overcome – nothing that suggests that there is a power put forth different from the natural power of man. A person may be very learned, & may be able to set forth the truth of God in various languages: but there is nothing in this, but just the effect of cultivated human talents; & no more is suggested by it, than that this is a clever man.

Precious gifts are supposed to have belonged to those who translated the Bible. I put it to you whether the understanding that a man has learned a number of languages, or is an able physician, ever suggests, or can suggest to you the might of Christ. Is it not just the natural gifts of the man – the improvement of these? Is not this the whole you can look to? Now if the object of God be to give God glory – if it be to destroy that habit of mind which makes you shut him out from your thoughts, dont you see clearly, that if he wrought in the way you conceive of, there was nothing in it to accomplish that object or purpose? In the use of these gifts by the Apostles we find that glory was always given to God, & that the avowed purpose of all that was done was to hold forth the Risen Saviour. They took much pains to prevent any misconception in the

minds of men on this point — any looking upon these gifts as if they implied any personal distinction to him who possessed them as in Acts III. 12. 13 "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, & of Isaac, & of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, & denied him in the presence of Pilate, when he was determined to let him go." even, [illegible]. I press this upon you to show you what they did, & how they spoke of these gifts. They did not come & say, this is a proof that we are inspired — but this is in consequence of the resurrection of Christ — a proof that he has ascended up on high leading captivity captive, & has received gifts for men. They did not look on it as a seal to their authority, as giving sanction to what they said, but as a fruit of the victory of Christ over the powers of darkness. —

The other view of the inheritance is what it is to those who enjoy God. Here also I shew you that there is a foretaste of the inheritance in the gifts & therefore if they are not given us as a fruit of the gift of Christ we are placed in less favourable circumstances

than those who went before us. It never has been the counsel of God to lessen the provision he has made for us, as the day of the Lord approached; but each successive dispensation of this day of grace, has been fuller of provision than that which went before it. In order that you may see the force of this, I might set forth to you how it is not simply a manifestation that Satan has been overcome that our captivity has been led captive, & that Christ has all power in heaven & earth — that it is not in this light merely that we are to view these gifts; but for the upbuilding of his people unto eternal life. I turn your attention to an expression in the Epistle to the Ephesians 4th Chapter, in which after the gifts of Christ to his Church are mentioned it is added at the 14. 15. & 16 verses "that we henceforth be no more children, tossed to and fro, & carried about with every wind of doctrine, by the sleight of men, & cunning craftiness, whereby they lie in wait to deceive; But, speaking the truth in love, may grow up into him in all things, which is the head even Christ From whom the whole body fitly joined together & compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body, unto the edi-

standeth on the fitness of the instrument, for the object for which it is intended.

My Dear friends, there is so much more on this subject to which I mean to turn your attention, that I cannot dwell longer on the character of the gifts of the Spirit as an earnest of the inheritance: but just this briefly, that these gifts, inasmuch as they were the continual memorial of Christ being risen — inasmuch as they were the continual manifestation of the creatures nothingness, — ~~inasmuch as they kept men continually looking to God & not to one another~~, — inasmuch as they kept men continually looking to God & not to one another inasmuch as they were fitted to make every member of the body of Christ something through which Christ himself was to be seen — were an earnest of the inheritance. As to the deep perception of the truth of God — as to the high communion with God — which I believe not to have been so interrupted as the other has been. I cannot enter upon it now. The promise of the Spirit was not simply with the reference to the gifts of the Spirit: for there is an enjoyment of God in the Spirit which has marked the true members of the body of Christ at every period of the Church. But this is not so strange a thing to men's ears; & I speak for the purpose of shewing the wisdom of God in it: the reason at first being that the heirs of glory — that the Sons of God — that those who were to be through

eternity as the angels of God, that these should now receive an earnest of their inheritance, seeing that until the inheritance be come, we need the earnest as much as those who went before us. there is no reason why we should limit these things to the first ages: but every reason for our seeing that they belong to every period until Christ come again.

Now my dear friends, it is very remarkable that there is not a single passage, which even by any forced or strained interpretation can be made to appear against this view of the subject. On the contrary in reference to this very thing it is said "the promise is to you & your "children, & to all that are far off, even as many "as the Lord your God shall call." The plain meaning of which is that this was God's gift to all who should believe during the whole of this dispensation.

I have heard it said more than once, that the fulfilment of the prophecy of Joel; was on the day of Pentecost; & that it was all fulfilled because it is said "this is that which was spoken by the Prophet. But when the Apostle says this he is just stating a plain matter of fact; but he is not saying that the day following, or a thousand years after, this is not that which was spoken by the Prophet. What the Prophet spoke was spoken concerning the

day of grace: not merely concerning the first times of that day, but concerning the period from Christ's resurrection to his second coming.

This I am most anxious to prove to you from the Scriptures. And first of all I refer you to the Chapter itself, to prove that the period in respect of which Joel was speaking is the period in which we are living. The first thing I wish you to attend to, is that the only indication given by the prophet as to when it was to take place is this at the 31st verse "The sun shall be turned into darkness before the great & terrible day of the Lord come &c". This day is not yet come. The prophecy was not this shall take place at this or that exact period: but "before the great & terrible day of the Lord come" But some of the things in the prophecy quoted by the Apostle had not their fulfilment on the day of Pentecost. See Acts II, 20. "The Sun shall be turned into darkness & the moon into blood before that great & notable "day of the Lord come. And it shall come to "pass that whosoever shall call on the name "of the Lord shall be saved." It is before the great and terrible day of the Lord come that it shall be true that "whosoever shall calls in on the name of the Lord shall be saved. This is the description of a day of grace. You cannot surely read the fact described in the prophecy

quoted, the turning of the sun into darkness & the moon into blood, and say that all the rest was fulfilled. It was not on the day of Pentecost alone that this outpouring of the Spirit took place. Read the Acts of the Apostles, & you will see outpourings of the Spirit & gifts of tongues, subsequent to that day. The prophecy of Joel includes the day of Pentecost: but afterwards we find the Church of Corinth enjoying these gifts. This clearly proves that it was not the fulfillment of the prophecy: but just in so far as it was a part of the period to which the prophecy referred: but there was no limit to a particular day & it is quite unwarrentable to impose limits.— Believing or not believing the promise created the only limits. We have no right to limit it in respect of the word of God. The prophecy was not exhausted on that day but runs on to the great & terrible day of the Lord which day is not yet come. This may shew you that while in its own nature it is an earnest of the inheritance it is reasonable to expect that all those who are heirs should receive the earnest.

I repeat the doctrine in a few sentences. it is just this, that all the miraculous gifts enjoyed by the first Christians were a part of the gift of the Spirit which was the earnest of the inheritance until the redemption

=ption of the purchased possession - that it was an ea=
rnest of it; then were given - that it was an earnest
of the inheritance in the first place in respect of the glory
of God: & second in respect of the inheritance itself
because fitted to make those who received them dwell in
the enjoyment of God: that as the earnest of the inherit=
=ance they are equally needful at every period till
the inheritance itself comes, & that therefore as we
dont see ourselves shut out from the inheritance: so
neither are we to conceive ourselves shut out from
the earnest of the inheritance: I would have you
also to consider that though the world has not
heard much about it yet the Spirit of the Lord
has remained among his people, & that gifts of the
Spirit have occasionally been manifested in the
Church at all times, although there have been few
indeed who have partaken of them.

I ask you then will the word
of God, on the subject agree with the doctrine stated?
The prophecy of Joel refers just to the last days before
the great, & terrible day of the Lord, which are more
especially these days, & the fulfillment recorded
in the Acts of the Apostles, is not the exhausting
of the prophecy: but is merely a part of the fulfillment
of it. I have been at pains to shew you the error
that prevails regarding the gifts of the Spirit, &
how utterly at variance with such an erroneous
view of them is the fact that they were the earnest
of the inheritance.

And now my dear friends having set forth the doctrine I desire earnestly to press it upon you. I believe that the Lord is glorified & that he will now glorify the name of his holy child Jesus by signs & wonders, & I tremble lest any be found doing that which was done at the beginning ascribing these things to new wine.

I believe the sin against the Holy Ghost is one that may be committed by any one during the dispensation of the holy Ghost. I do not therefore agree with those who think that it only was or could be committed during the period when miracles ~~[illegible]~~ were performed & that by ascribing the mighty works done by the power of the Spirit to the power of Satan. It included that sin but it included more. While there was never any reason why we should not enjoy the gifts of the Spirit, & while I see every reason that God should grant these gifts, I see that it has always been a part of God's council to send greater judgements for greater light. Because I see that the doctrine of the coming glory has now been published abroad because I see that in respect of all the great points of doctrine, the truth of God has been so clearly set forth, I feel it altogether reasonable to expect that before the great day of the Lord that prophecy which is especially referred to should have a larger & wider fulfillment.

I shall now, first speak to those who have been able to receive what has been said to them, & I say to you, that I am deeply impressed with the conviction that as God is giving greater light, & more out of the fulness of the treasures of Christ, so will Satan have recourse to his deepest & most refined artifices & as his day is nearly over, & now nearly at an end his wrath will be manifested not only in the way of stirring up those who know not God; but in the devices by which he will endeavour to ensnare those who know God.

Dearly beloved, I beseech you let it not be the case that the faith of the gifts having now been recalled shall be a dormant thing in you. Beware of that kind of religion which goes about to settle a point, be it true or false & which when ascertained thinks no more about it. Why settle it but that you may be conformed to it. This is certainly the meaning of it. & do not conceive that it is at all meeting the will of God concerning you that you should say we have no objections to this doctrine. I call upon you to receive this exhortation "Covet earnestly the best gifts" And oh be earnest in prayer & let it not be that you shall sit still saying "we have riches in Christ," & not draw out of these riches the word is "covet earnestly the best gifts." This word is a command

=ing word, & therefore be not filled with amaze=ment; but act upon it, move in its light; being those who know the things to be of God. And at the same time that I give you this word of instruction I call upon you to let the light shine through you. I call upon you to see that that light be such as to shew that you are the members of a body the head of which is glorified.

Take at the same time a word of instruction & warning. Read the 14th Chapter of the first Epistle to the Corinthians. The 13th Chap=ter is the commendation of Charity, & the 14th is a returning to the subject of the 12th Chapter say=ing "Follow after charity, & desire spiritual gifts "but rather that ye may prophecy." Now we have seperated between ourselves & the primitive Christians in many awful ways, & one of them is that we have been accustomed to look at them as exalted to some kind of elevation with which we have nothing to Do, & in this elevation we see not how it is that the gifts they received did not prevent their being carnal still. It is an exceedingly important thing that you should observe that in this epistle in which he recog=nizes the gifts of the Spirit as possessed by them, he says, "I speak to you not as spiritual but as carnal" he speaks to them as those who in many respects had been sowing to the flesh.

I have often been at pains to shew you how the same thing which causes people to go on in unbroken rebellion against God — the very same elements are to be found in the backslidings of the people of God. I wish you this day to consider that the necessity of the warning does not arise from the absence of these gifts & therefore would not cease with the enjoyments of these gifts, & that there is nothing in the possession of any spiritual gift which takes the person possessing it from under the obligation of recognising the unchanged will of God in the exercise of his gifts. I say this because the whole of this Chapter proceeds on two things I.st that the Corinthians had done wrong things in the use they made of the gifts of the Holy Ghost. & II.d they were blameable for so doing & were in a condition to be instructed on the subject. There was no infallabitity implied in the possession of these gifts, but a responsibitity as to the using of them properly, & if any man used them improperly he was to be blamed. I doubt not that the great proportion of those before me, are not prepared to receive the doctrine I have now delivered. In respect of these my appeal is to the word of God & to the glory of God. To the word of God that the doctrine accords with it to the glory of God, according to which I have proved it to be, by shewing you that it is an

earnest of the inheritance. Consider in the next place that in the fact that these gifts have not been used for a long time, there is no reason for your denying that they are within the reach of every one who will have faith in them. I refer you again to the history of the Jews. God was always found justifying their faith, & nothing implies that these gifts are one hair-breadth more out of our reach now, than if enjoyed all along. I have told you some time ago that the light which God giveth is that which is from the glory of God manifested in his creation, in his word, & in his Church — that that light as manifested in the Church may be absolute darkness from many parts of the Church, & that even in these parts from which light cometh, it is not an unbroken, entire, & pure light.

I have pressed upon you formerly that however many voices may be heard in the visible Church testifying of a doctrine that it is to the glory of God, that this is no reason for receiving that thing seeing it is the word spoken by which God will judge us — seeing that the word of God, always contains within itself evidence that it is to the glory of God: & thus however many the voices be from which that may proceed which is not to the glory of God, there is no reason — no apology — no excuse for receiving it

Another thing I press upon you is "that we have this treasure in earthen vessels that the excellency of the power may be seen to be not in man: but in God". It is only in the Lord Jesus Christ, that we find an unbroken, uninterrupted witnessing for God. The same witness is borne by every member of the body of Christ in as far as he is what he is through the spirit of Christ in him. He that is born of God sinneth not: not that he never commits any sin -- By no means -- but that in Christ there is no sin -- in Christ personally there is no sin -- in the members of the body of Christ, in everything that they do by the might of Christ there is no sin -- but in everything that they do out of the might of Christ there is sin. We have testimony borne to this by the Church in which there are many dead branches, & we have it on private testimony in respect of those who are alive just by the Spirit of God, but often sowing to the flesh. Whatever of God you have ever seen in any child of God, for that light you are responsible, & whatever you have seen not to be light in any child of God furnishes no apology in you not to be a child of God.

You are not at liberty to think of religion by the standard even of those who are Christians: but though they should perform but

one action which is by the Holy Ghost, & should do twenty which proceed from sowing to the flesh. You are to judge of Christianity only by that one action. If you had been told that the members of the body of Christ were indeed like Christ who is without sin, then it would be fair to say that this Christian does the thing which is not right, & therefore he teaches us that to do this is a part of Christianity. But you have been taught to expect perfection nowhere but in Jesus — no where to expect an unbroken testimony excepting from him, the true witness — you have been taught that you will meet with many things that are a sowing to the flesh even in those who are sowing to the Spirit. I feel that every child of God knowing indeed how prone men are to reason in this way — and how it is giving them what they will think an excuse for avoiding the truth — an apology for neglecting the whole matter ought to be very watchful, very careful, if for no other reason yet for this, that no offence may be given.

I call on the children of God to be much in prayer, that they may be more & more witnesses for God. Testify in behalf of the Lord Jesus, & in behalf of the unchanging truth — We see that there is in it the glory of Jehovah; & if a man will confound light & darkness he is without excuse. Let not Satan deceive you

therefore. Let him not turn you away by showing you that those who are Christians are not perfect: Who told you they were perfect? Does the Bible say it? It is no argument therefore. You are responsible for that truth which you hear from them. You are responsible for that of the Lord Jesus which you may see in them for that is light, whatever darkness you may also see in them or about them.

There is in this 14th Chapter of I Corinthians 23. verse an expression ~~to which an expression~~ to which I would turn your attention "If there=fore the whole Church be come together into one place, & all speaking with tongues, & there come in those that are unlearned or unbelievers, will they not say that ye are mad?" Now I wish first to consider this verse as shewing you that an example of a gift which is from the Holy Ghost may lead to the supposition that the people using it are mad. The Apostle does not mean to say that such an appear=ance was a false appearance—that it was not the Spirit: but here is a state of things which he supposes, & this state of things was the exercise of gifts which they received from the Holy Ghost & the exercise of these gifts lead=ing men to say that they were mad.

Some will say that anything which is a gift of the Spirit will show forth

God. They will shew forth God when seen & used in a proper light: but they may be used in such a-way as to make the people seeing them say that those who exercise them are mad.

This verse further shews the responsibility of those of who have gifts, for it teaches us that they may be used so as to furnish an excuse for such language as this. For this purpose I have turned to it. And further to shew you how that the gift of God was still a sign to those who believed not:

I would now in conclusion again state the gospel of the grace of God & the love of God in Christ. I know well that any man not coming in by the door of the sheep-fold will not understand the things of which I have been speaking. Let it be understood that it is the desire of Jesus to bestow upon those that hate him this unspeakable gift eternal life. Let it be seen that the counsel of God in Christ is nothing else than that You should be heirs of God. & joint heirs with Christ & that the longings of God over you have this as their object — not simply that you should escape wrath: but that you should be of one mind with Him: & you will see nothing in the way of God's breaking in upon the ordinary course of ~~nature~~ his actings — nothing in the way of his suspending the ordinary laws of nature. What is there in God's ordinary providence, with which

you are surrounded continually, but is mighty in his power. if you understand this you would see how worthy it is to introduce an entirely ~~new~~ different system, in which it was impossible not to see God continually. so long as your notions of salvation are those of escape from misery, or so long as you say if our sins are forgiven what more need we require, so long will it be utterly impossible for you to understand any part of the counsel of God.

I then call upon you that since Christ has taken away your sins — since Christ has died for your sins — since it is the case that your sins have been taken away — since it is truth that God was in Christ reconciling the world to himself, not imputing their trespasses unto them. — & since the present state of things is that at this moment your sins are not charged upon you, & that you are as free to come to God as if you had never sinned, what manner of persons ought you to be? But do not suppose that God ceases to be angry with sin — God must be displeased with what is evil — but God's anger at sins & God's forgiveness of sins are quite compatible & ~~consistent~~ with each other. God hates sin but those very wicked people whose sins God hates are at the same time under this dispensation of forgiveness & have as free access to return to God & to re-

joice in God, & to give him glory, as those have who are now delighting in the Lord.

The difference between the believer & the unbeliever is this; the one knows the riches he has in Christ, the other knows it not. But sin be it where it will, in the believer, or in the unbeliever, is a thing that God must abhor — a thing God must condemn: & this you must know if you ~~must~~ know that God, in forgiving us, ~~is~~ not saying. I have ceased to hate sin — but I still love the sinner & would have him return from his evil way; & this is the meaning of that expression God is angry with the wicked every day.

Resist not the grace of God! Oh my dear friends I have been speaking of the earnest of your inheritance. Yet a little time & it shall come — yet a little time & the Lord shall be revealed from heaven in flaming fire taking vengeance on them that know not God. And then shall there be a separation between the chaff & the wheat — & his fan shall be in his hand, & he shall throughly purge his floor. Oh my dear friends, it is just in proportion as I see it to be the very truth of God, that each of you has the same right to rejoice in Jesus that I have myself — it is just in proportion as God is all my salvation & confidence & joy — it is just in proportion as Jesus is all my salvation & confidence & joy — as I see every fruit of faith — every gift of

the Holy Ghost is merely the effect of knowing him & as I see all my hope in the knowledge of him that I am made to grieve & mock over you.

I tell you there is no difference in respect of right & title to come to God between one man & another. God hath given unto you all eternal life in Jesus Christ & it is the not knowing this that prevents men from coming to him. Were I to come to you & tell you of certain things to be done, then you would find me a hearing from all with the things to be done. But when I tell you there is nothing to be done but just to enter in — nothing but just to taste & see that God is gracious — this very declaration that there is no barrier between you & God comes to be your condemnation.

People say, Are all men forgiven excepting unbelief? I say the atonement was made for all men & unbelief is sin. The fruit of the atonement was this day of grace, & the glorious reign of righteousness which is to follow. When I say that a man is condemned for unbelief it means that the substance of his matter of condemnation is hatred to God — is the rejection of light. May God give you to receive his word.

Amen.

Sermon XVI.

I. Peter III. 12th to the 21st inclusive
"For the eyes of the Lord &c." Read in connexion with this in the Epistle to the Romans, VI. "What shall we say then &c." Read also in the Epistle to the Galatians II 19th 20th "For I through the law &c."

My Hearers.

The subject on which I purpose to speak to you, as God may speak by me, is the principle of our salvation from that destruction which is coming upon the world .... a destruction of which the flood of Noah was but a type & from which it is said we are saved by baptism. not the outward ordinance but the inward answer of a good conscience towards God which is through the resurrection of our Lord Jesus Christ. If you conceive of the situation of the world as just now waiting while an ark is, as it were building during

all this day in which the gospel is proclaimed & see this ark as the same with that living temple in which believers are so many living stones & of which Jesus Christ is the chief corner stone; and that the purpose of God is to overwhelm this world with an overflowing flood of desolation, & that it is also his purpose to save from destruction those who are in this ark of the covenant -- those who are set apart of God through the dispensation of the gospel, you will see that in the judgement of God which is coming, & which I believe is very near at hand, & which we are constantly called to regard it as just at the door -- those that are saved are saved as those in the ark when the flood came, by being found in the ark of the Covenant, by being baptised with the true baptism unto God & escape from the great desolation just thro' being in this condition.

Now this baptism is here said to be the answer of a good conscience towards God; but the ordinance of baptism which is the outward mark of the Church of God, is expressive of the reality of this answer of a good conscience towards God & the being baptised with water in the name of the Father Son & Holy Ghost which is the condition of all those who escape from that judgement, & are saved in that day and the view that is here given us of salvation & of the principle

on which this wrath is escaped from, is just the same as is elsewhere given us where it is said " God has appointed a day in ~~the~~ which he will judge the world in righteousness". This judgement in righteousness is not a taking men out of the judgement, but it is a judgement in which those alone shall be saved who have a good conscience towards God: for a judgement in righteousness is a dealing with men according to what their consciences are towards God -- the place they occupy in respect of their feelings towards God". & therefore the being saved by the answer of a good conscience towards God, & being saved by the judgement of God in righteousness is one & the same thing.

This is connected with the death of Christ. We are saved by the cross of Christ. Thus our salvation in that day is connected with the death of Christ because those that sleep in Jesus will God bring with him, & those that are alive will be changed & receive spiritual bodies like unto Christ's glorious body; which shews the connexion between it & the resurrection of Christ: so that the whole of the system hangs ~~upon~~ on Christ's resurrection; & it is in being conformed to this resurrection that we are prepared for this judgement. The resurrection of our Lord is that which saves us from the judgement because we are risen with Christ -- we

are buried with him in baptism & raised with him in the same ordinance. And this is the mystery of our salvation by faith that we are connected with Christ's resurrection through the faith of Christ's resurrection, & which faith contains in it the faith of Christ's death; because we are baptised with Christ first to suffer & afterwards to enter into his glory — so that the salvation spoken of as through baptism into the death of Christ & as through the resurrection of Christ is just the deliverance which is the result of our seeing that which God has thus done in Christ.

I shall here shortly state, First, the ~~outward~~ ordinance of baptism in connexion with these things, as God's seal & sign of the truth of Christ's death & resurrection, & of Christ's present place as a risen head who has the Holy Spirit for us. The meaning of the ordinance is that it manifests to us the covenant of grace, & therefore is a fixed sign & seal of that covenant. It shews us also the condition in which we are in respect of the present state of things, in this covenant of grace, for we are not now in the days of circumcision — we are not now in the period before Christ's sufferings or ascension: but the state of the covenant that condition of it — that degree of

discovery of the fulness that is in it which we are living under is this, that Christ has come, & that he suffered, & died, & has been raised again, & is now at the right hand of God in the heavenly places, & has received a Kingdom from the Father, & has now sent the earnest of that Kingdom in the gift of the Spirit — is waiting to redeem his inheritance & is now leading us to look forward to this redemption when he will put out of the kingdom everything that hurteth & defileth & maketh a lie, & when the meek shall inherit the earth. Thus baptism sets forth these things. It is expressive of the condition in which we are expecting to be with God, & in which we are if we be conformed to this baptism that is the answer of a good conscience towards God.

Now this is what baptism signifies & it is the answer of a good conscience towards God through the faith of that which it sets forth. Now the truth set forth is that Christ died & rose again, that he ever liveth to make intercession for us, & is to come again to reign on the earth. But how is this the answer of a good conscience to me; or how does the faith of these facts put me in the condition of having a good conscience towards God? What is a good conscience towards God? It is expressive of something more than mere knowledge ... it is expres-

-sive of feeling, and what is this feeling? It is the same that is expressed when it is said "If our hearts condemn us not then have we confidence towards God" — it is the condition of mind in which I can appeal to God, in respect of all that is dear to me — in respect of every thing to which I attach interest, with the confidence that God recognises as right my feelings, & interests: & will take the burden of my desires, & will make good to me that on which I have set my heart. This is the answer of a good conscience towards God. It is not merely the answer of a conscience which says God has forgiven my sins — it is not merely the answer of a conscience which says God does not mark my iniquity: but the answer of a conscience which says I can in respect of all I have chosen — in respect of all I delight in, & look forward to with interest, commit the whole to God. This is to have a heart not condemning us.

Now how does the death of Christ, the resurrection, the present place of Christ, & his future coming carry with them this effect that I should have a good conscience towards God? Because the death of Christ was not the death of an individual as an individual: but of one who is my head & representative; & because the glory of

Christ is the glory of one who stands in the relation to me that he has now the Spirit for me, & will exercise his power in a way in which I will be satisfied with his using it. This is the way in which the death of Christ produces the answer of a good conscience towards God. For observe how it works. First, there is the death of Christ, & I understand that I died when he died: that God was pleased to account of him as our head & representative, & that when he died, he died as our head & representative, & in his death there was rendered that which was needful to bring me from under the law. And this I see in the death of Christ. I just see all that life which I have in the flesh to have been gathered up into Christ, & condemned in the person of Christ, & to have been crucified, & to have died in the person of Christ. Now I am to account as if I had died when Christ died. God is pleased not to think of me according to what is in my flesh, but to account of my flesh as having died when Christ died, & so to give me the place of one who is no longer unholy. While God is so accounting of me, I account myself to have died when Christ died — to be dead to all interest of this flesh. It is no longer that with which I am to make common cause — it is no longer that which I am to gratify — It is not a thing for which I am to labour.

As God is pleased not to account of this my

flesh as a thing on account of which I should not come to God, so am I brought in seeing this exceeding grace & mercy of God, to account of the flesh as having no claim upon me; & I likewise see it dead. This is the meaning of our having died when Christ died; & of our being buried by baptism unto his death. It is this truth, that the sin which was in my flesh was condemned when Christ died, that then its pollution & corruption were sufficiently marked & stamped by God, & having done so, God was pleased to account me no longer as polluted; but as sanctified by this blood of Christ; & no longer ~~as~~ excluded from the presence of God; but as free to come to God.

This is the doctrine of our having died with Christ; & this is the state of mind in which I am conformed to the death of Christ. I shall not take up those things which God has condemned nor shall I choose those things which Christ has thus manifested to be evil things. Seeing that God is willing to account of my flesh as dead & no longer to lay it to my account, I shall account of it as dead & every time it calls upon me to sow to it, I meet it as a thing that has no claim upon me whatever.

Now this is the first part of the answer of a good conscience towards God. There can be no answer of a good conscience towards God when I am sowing to the flesh because the carnal mind is enmity ~~towards~~ against God.

A person actually gratifying the flesh cannot possibly have the answer of a good conscience towards God. The answer is no fiction — it is a real thing. If I am sowing to the flesh it would be the most awful delusion the most perfect misconceptions of God's character if I would gratify a sinful inclination & at the same time cherish confidence towards God. It cannot be. In the answer of a good conscience because it puts me on the side of God in respect of my own sinful nature, & makes me to share in God's condemnation of that sin making me also to see the righteousness of that condemnation so I have the answer of a good conscience in that I know that I am rejecting that thing which belongs to myself & which God would have me to reject.

But the answer of a good conscience implies something more than the rejection of evil — something more than that I should see that I have nothing to do with that which God condemneth — something which I desire — in which I delight — and in which I have confidence towards God. Now then this answer of a good conscience includes the effect of the faith of Christ's resurrection — What is this effect? "That I am begotten to a lively hope" by the resurrection of the Lord Jesus from the dead That is,

there is brought within my reach where I can look on it — as what I can enjoy — the kingdom of God; & there is given to me now the holy Spirit as the earnest of that kingdom. And so looking upon myself as quite dead to this world — as crucified — and all my capacities as things to be condemned, there is a new life given me in the prospect of what God is to do. So that the answer of a good conscience, which is through faith of the resurrection of Christ, includes this that while my conscience testifies that I hate what God rejects, that is, my own sinful flesh so also that I enter into the glory & kingdom of God, which is the object of God's own delight, & my heart prefers it: this is the other part of the answer. And it is when I see not only that I died with Christ; but that I rose with Christ — it is when I see Christ as rising for me, & the new life which Christ received as given to me in Christ, it is then I am in a condition thus to cherish this new life in me. If I dont account myself as having died when Christ died, I shall not have the answer of a good conscience towards God in respect of this body of sin & death, & if I dont see that when Christ rose, he arose for me — if I dont see that that gift of the Spirit which Christ has received he has received for me, then I am not in the condition of having the answer of a good conscience in respect of this

new life — I cannot be delighting in it. The good conscience towards God in respect of the old man is the condemning the flesh. — the good conscience towards God in respect of the new man is the rejoicing in the Holy Ghost. And if I don't see Christ as having the Spirit for me, & as having the coming glory for me, I cannot have the answer of a good conscience in respect of it: that is, I cannot be cherishing those feelings on the subject which are right in the sight of God & in the consciousness of which I can appeal to God and say these are right. The passage in Romans VI. 10 which saith "In that Christ died, he died unto sin once: but in that he liveth, he liveth unto God" — this is just the answer of a good conscience. The answer of a good conscience is the continual dying to sin, & the continual living to God. It is the former for it is the continual accounting of sin as deserving of death; it is the latter, because it is the holding the life which I live for God — the holding the being which I have as precious because a thing devoted to the glory of God — Men in their natural state ~~are~~ live to sin & are dead to God — they give their being to the enjoyment of evil — they live to the flesh — Every natural man is doing so — not merely the openly-

profligate - the cheat - or the murderer: but every man in his natural state; the most sober decent quiet living man in the country, who has not been regenerated, is actually as exclusively & entirely sowing to the flesh as the person who casts off all the ordinary restraints of decency & morality. This is the condition in which men are by nature they are living to the flesh. If you ask why men go from one place to another, or what is the secret spring of all the conversation in which they engage? It is all the flesh & their flesh has become as a God to them, & they live only to the flesh. ~~It is just the~~ This may ~~serve to~~ shew you what it is to be dead to the flesh. It is just the opposite. A person dead to the flesh is rejecting every suggestion of the flesh, & refusing to go from one ~~place~~ spot to another - to utter one syllable or to do one single action for the gratification of the flesh.

As the natural man is living to the flesh so is he dead to God; because you cannot find the glory of God as the secret source of ~~his acting~~ a single thing he does. If you had the innermost thoughts of his heart revealed to you, you would find not one particle of his life devoted to the glory of God. This deadness to

the glory of God may show you what is meant by ~~living~~ its being said that Christ lives unto God & what is meant by our living to God. It is just the opposite of this deadness. As the person who is alive, the glory of all he does, is the glory of God. This then is the answer of a good conscience towards God. It is the condition of a person condemning that which God condemneth, choosing that which God chooseth, & therefore it is the very mind of Christ in us which is the answer of a good conscience towards God. It is not a person saying to himself "I am not certainly enjoying the pleasures which God would have me enjoy, I am taking other pleasures, but God will forgive me for Christ's sake. It is quite another thing the confidence of a person who would speak in such a way as this is the confidence of one who would choose evil rather than good, but the answer of a good conscience is the answer of a conscience that is really good, a heart changed by the power of faith in the name of Jesus. It is not saying "I ought to do this to like & choose such things; but the flesh is weak, & God is merciful." — This is not the answer of a good conscience. But the answer of a good conscience is this. I so see sin condemned in ~~the body of~~ Christ's death for sin — I so understand righteousness as commended in Christ's death that whom

what he chose — I reject what he rejected. And this is the thing that will save in the coming judgement — this is the true baptism — this is the inward condition in respect of which it is true that it will be our salvation in the day of God's wrath and this is like that mark which saved from the destroying angel when he went forth upon the land of Egypt. It is not that in some way or other the shedding of the blood of Christ is ascribed to us & that thereby we escape from the day of judgement: but it is that through faith in this blood we are in very truth reconciled in our hearts to God & made to be not of the world even as Christ was not of the world.

This may shew you how opposite is the condition of the person who is not & that of the person who is a child of God. The one is alive to the flesh & dead to God the other is dead to sin & alive to God: & this is the only condition in which there is the answer of a good conscience towards God. Do not let any one feel as if I were saying to you, then you must just love what God loves & hate what God hates: & that when you have wrought yourselves into this feeling, then you may have confidence towards God. Dont imagine I am placing conditions *before you* your as to [illegible] with [illegible] [illegible] with them [illegible] towards

God. I am saying in this condition you must be found, whatever way you come to it otherwise you cannot escape in the day of God's wrath because God ~~is saying~~ has said he will judge the world in righteousness & therefore no place of safety will be found for those who have not the answer of a good conscience. But in so commending the answer of a good conscience am I not telling you that it is through the faith of the death & the resurrection of Christ that it is produced? It is by letting in the light of the resurrection of Christ that it may shew you what the new life is in the Spirit, & so teaching you to have it. It is simply & entirely by seeing Christ as having died for you, & as having risen for you — seeing your sinful bodies condemned to death, & seeing your own selves raised & receiving from the Father the Holy Ghost in the person of Christ. Thus finding yourselves in the condition of having an old nature to be crucified, & a new nature to be lived in — you will be really found sowing to the Spirit & crucifying the flesh.

As the Apostle says we are buried with him in our baptism, & raised again through the faith of the operation of God. It is important that you understand that it is not our baptism that purifies us

but that baptism is the sign & seal of the truth concerning Christ's death & resurrection. We cannot without much sin make light of any ordinance of God, & if we understand God's ordinances aright we will see a glory to God in every one of them. But we are guilty of a great sin against God, if we pervert God's ordinances, & conceive of them as different from what they are; when God has clearly revealed this character. It is to the error of feeling, as if it were through baptism, that I have a right to conceive of myself as raised in Christ, that I now refer. This is not the truth of God. Christ died by the appointment of God for all & it is denying God's appointment to refuse to recognise him as having died for me, & to see him as thus having taken away my condemnation & placed me on the footing of an innocent person before God. This is what is meant in saying your sins are forgiven. It is that the blood he has shed has sanctified & consecrates you — that your flesh is no longer considered as a barrier why you should not come to God, for that it died when Christ died — that Christ is your living head — that this is what God has done. And it does not depend on anything in your personal history — it does not depend upon your believing or being baptised whether this

life be in Christ; for (you or not) for it is by the constitution of God: & it is denying this not to see that you have risen in Christ. Therefore separate carefully between the Doctrine into which you are baptised, & your baptism unto that doctrine.

Baptism is a most holy & a most important ordinance of God inasmuch as it is God's continual stamp of his own truth. Just as he set his bow in the heavens so he has given us this ordinance in which is continually set forth the constitution in which God has placed us. In the very fact of being stamped with this signet we have that done to us which leaves us under an additional & most awful condemnation if we be really found not having the answer of a good conscience towards God — for this is the condition of every baptised Christian not merely that God is in Christ not imputing sin to him & that God has given him in Christ a new life, but it is true that this ordinance of God has been stamped upon him & that he has grown up thus marked & set apart to the Lord: & herein is his condemnation if he be found without the answer of a good conscience that it is his part to have understood what manner of thing this was, & whether indeed this was not a true record of God & whether indeed

God was not ready to deal with him according to this his baptism. But still it is not the baptism that makes the truth, but the truth is that into which we are baptised.

Now My dear Friends, you have been baptised into this name — you all have had this stamp of God stamped upon you — you have all been set apart for God — having been so set apart is a witness between God & you. The question of deepest interest is this — Have you indeed the answer of a good conscience towards God? Are you indeed saved by through thus having the answer of a good conscience? Is it the case that, in respect of the purpose of God, to separate between the righteous & the wicked — to take out from his kingdom every thing that is evil, & to give to those that are indeed righteous, that kingdom which was prepared for them from the foundation of the world — is it the fact that you have that answer of a good conscience ~~that~~ when God thus separates will be your salvation?

This good conscience towards God is unhesitating, undeviating, confidence — the most entire personal assurance before God — the most free & unlimited outgoings of trust in God. But saying this is not telling you all that is in it, for it must ever be pressed upon You that it is not merely the feeling

of confidence but the confidence of a good conscience; & this is the condition of a person who is perfectly satisfied with & shares in God's feelings towards sin. There is a great deal of self deception here; & while I say that the answer of a good conscience is an agreeing with God in his condemnation of sin & choice of holiness you may be apt to think that the natural dictates of your consciences answers to this description. Unless I could silence the voice of a conscience which approves or else condemns, I could not be in the condition of saying avowedly of evil that the evil is good. But the condition of men is, that their consciences are testifying that such & such things are good & still they are not choosing them. Now the admission that such & such things are good is not the answer of a good conscience because unless you are choosing them they are not the things in which you take delight they are not the things in which you have your interests—

Again in respect of giving glory to God: it is not the answer of a good conscience for a person to say I ought to give glory to God while he is not actually giving glory to God. The answer of a good conscience is quite the reverse: it is this in respect of the glory of God that the person to whom the glory of God is dear has set the

Lord continually before him. & who can appeal to God the searcher of hearts, that the thing he desires is his glory. & therefore can trust God, to make good to him that for which he is trusting. The answer of a good conscience is when the heart is renewed, & when I choose that which I admit to be good. & reject that which I admit to be evil.

I leave the subject asking you whether you have the baptism which secures this answer, or whether you have the faith of which this answer comes?

I ask you do you believe that when Christ died you died, so that your flesh is accounted of by God as dead, & you are not looked upon with that loathing on the part of God; which is due unto your sinful flesh; but with that feeling of welcome which is not due to anything but righteousness? Do you see yourselves in this condition that the sin which is in your mortal bodies is not accounted of — is not imputed to you — is put away — is forgiven? And do you see that Christ having died for you, your sin is therefore no cause why you should not look with confidence to God? This is the same thing with the question: Do you know that your sins are forgiven? Do you know that they are not charged against you? for if you did not die in Christ you are still living in the flesh which is under condemnation.

& if the condemnation of sin in your flesh was not sufficient in Christ as your head, then you are still unclean — you are still needing sanctification or purification in order to your having liberty of access to God. Do you then see that Christ has washed all men in his own blood, & has removed the middle wall of partition, so that your body of sin & death is no longer an unclean thing in respect of excluding you from the sight of God's kindness. — Do you ~~[illegible]~~ see yourselves in this situation? If not it is utterly impossible for you to have the answer of a good conscience. As long as the body of sin & death is felt to be a great encumbrance with regard to God — so long as you do not see that you have nothing to do but to look at Jesus, you cannot have the answer of a good conscience, for you have continually a temptation & a condemnation to which you are continually yielding of making light of sin, & so long as a person does not feel that that which he is in the flesh is altogether put out of account, so long will he be taking it into account, & so long as this is the case he cannot have a conscience that condemns it; because this were to condemn himself, this were to exclude him from the presence of God. For how can I approach God if I see that this body of sin is to be taken into account? I must conclude that I am

excluded still from God's presence because of this body of sin & death, or else that God does not in reality so condemn it as he is declared to condemn it and thus I am prevented from having sympathy in God's cond=emnation of it. You cannot do this unless you see that God accounted of you as dying when Christ died, and gave you a new stand=ing under Christ as your risen head.

I ask you if you believe that when Christ rose he rose as your head? Do you feel that your place is that as certainly as Christ is at the right hand of the Father so certainly has he received that place for you — that as certain as he has received the Spirit he has received it for you individually? Is your conception of Christ risen of this kind? If not & if you don't see the kingdom of righteousness as a kingdom you are to look forward to with joyful expectation, you can=not love righteousness — you cannot be like the beloved one who loved righteousness — & hated iniquity — you cannot love the right=eousness — however much you have been told about it unless you walk in the Spi=rit & through the power of the Spirit enter into it, & see it to be the glory of God's cha=racter it is mere unmeaning words in you — As for seeing his loveliness & beauty that you cannot in such a case possibly do

If you have not Christ risen as your risen head & do not see yourselves entitled to stand before God in his person, in the strength ~~with~~ which Christ has for you, in which to understand the mind & to glorify ~~the things~~ of the living God, however much you may sing his praises with your mouths, or in any other way pay tribute to God all are empty words, because you know not the God whom you worship – you understand not the goodness, you are professing to praise, & are ignorant of that righteousness in which you profess to rejoice.

Now my dear hearers, I have endeavoured to set forth this answer of a good conscience – I have endeavoured to explain to you what it is to have it & how any one comes to have it – & now I conclude with pressing on you the importance of this subject. In pressing its importance I would move you to consideration & contemplation of the Gospel – making you to know that religion is the one thing needful, & is very different from making you religious: but still it may lead to it. I now say to you that it is written (and God is not a man that he should change) that God is to judge the world in righteousness – that it is the declared – the revealed counsel of God who cannot lie – the unquestionable purpose of God to judge – justice. Now

I wish you to mark this word judgement I am telling you nothing more than what is implied in the words "It is appointed unto all men once to die & after death the judgement" But I know well how the prospect of standing before the judgement seat of Christ has come to be an expression without much meaning. Do you not conceive of the day of judgement as a day when you hope God may pardon your sins? Is not your notion of judgement the notion of a time in which, if God would deal strictly none of you could stand, but if God deals mercifully you may have hope? Is not this your notion of judgement? Nothing can be more opposite to the truth. The idea of judgement is the idea of dividing strictly according to a rule of righteousness There is no mercy — no passing over sins implied in it. A day of judgement is not a day in which people are to come up who have debts to pay — not a day in which people are called to pay money, & having nothing wherewithall to pay may expect indulgence like people who have not their rent ready & hope that on the rent day so much may be received & the rest forgiven This is not what God means by a day of judgement. It is a day in which God will deal strictly — according to the law of righteousness — There will be no forgiveness on that day. It is a day when God will

enquire who are good & who are evil — who are on the side of God & who are His enemies, & they shall be divided accordingly. The grace is all come — the mercy has come already — all the forgiveness that ever is to come has already come, & you shall never have any other forgiveness than that which is now preached to you. There is no *future* forgiveness, but there is a *present* forgiveness. It is open to you all & given to you all. And every one who has received the knowledge of this forgiveness is prepared for the judgement, because the blood of Christ has purged his conscience from dead works: but every one who has not received this knowledge will come up to judgement the same enemy to God that he was at first & with this aggravation that God sent him forgiveness & he rejected it. All the mercy we know to be in God for man is contained in this that Christ died & rose again for us. There is no promise of a mercy yet to come — nothing that opens the smallest door of hope of any mercy but what has already come. And therefore I beseech you look to it for it is all you have to look to. Inquire into it, for depend upon it, there will be no Gospel, no pardon — no forgiveness on the day of judgement. It is denying the day of judgement altogether to say that men can then be forgiven. If people knew what a day of judgement

must be they would see that it is impossible to look forward to it with any peace or comfort unless they have this good conscience towards God.

I therefore press it upon you by that love which is contained in the death & resurrection of Christ, by all the provision made for your having a good conscience towards God — by all the value of that blood which is able to purge your consciences from dead works — by God's vengeance on every soul of man that doeth evil — & by the pouring forth of this vengeance on every soul that is not saved — by this baptism of a good conscience towards God by the resurrection of Christ from the dead — It is no light question when you are asked if you have this good conscience towards God, & whether it be presumption or not to have it — it is the very thing to which the Apostle here refers as that which alone will save us when the deluge of fire will come, like the deluge of waters which has already come. And it is a thing the very name of which shews that he who has it must know that he has it. A good conscience that is, the actual state of our own conscience — our hearts not condemning us but testifying that they are given to God.

I have no fear that any person who will fairly consider these statements

will be perfected by them, is of their meaning any that a person must be a perfect man before he can have peace before God. A person not understanding the constitution of man dwelling in flesh & blood & having a new life in Christ may not easily enter into them. But any person who receives this truth can understand quite well how the language of the Christian should be the confession of sin — the confession of unworthiness. When the Christian confesses his sins he is not confessing them simply as *facts* but as things which he feels — sins in respect of which he shares in God's feelings. My recognition of the righteousness of God's condemnation of sin is in the confession of sin. When it is really confession & saying "Forgive me" it is as pure a thing as the joy of the Lord. Those who know this experimentally will see & know the consistency of these things. And I press these things on those of you who have not yet understood that which is spoken — that God has taught us that when he comes to judge the world in righteousness, there will be no pardon, no forgiveness, no indulgence shown to any; but those only will be saved who have got the good conscience — those who have been of one mind with God. They shall be manifested as the sons of God, & those who are not shall be

punished with everlasting destruction — May God give you to understand these things May God give you to open your eyes and see that you died in Christ, & rose again God give you to understand how righteous it is in him to judge men to whom he has given a new life in Christ.

Amen!

Sermon XVII.

Psalm XC. "Lord thou hast been our dwelling place in all generations."

My dear hearers,

It is manifest from the various statements of the subject in the word of God, & more especially from the Psalm (XCI) we sung at the commencement of this day's service that there are sufferings the expressions of God's wrath — that there are experiences of the power of God; that cause misery to his creatures from which the people of God are exemplied; that there are judgements that cause misery to his creatures out of which the people of God are taken; that there are afflictions in which they have no share. But it is equally manifest from the Psalm I have just read that there are exhibitions of the wrath of God & experiences of the feeling with which God contemplates sin, which are shared by the people of God, with those who are not the people of God. It is manifest that being in the place of a dear child, that being one of those who cry Abba, Father — that being an heir of glory does not secure any one from tasting of the wrath of God: but that in the

contrary we are to expect that the child of God shall have experience of the wrath of God against sin. With this subject I desire at present to occupy your attention, & I entreat of you to feel the importance of really understanding things according to the mind of God in them & not merely acknowledging them as matters of fact. I entreat of you to feel that it is not at all enough that you should admit, & understand that the people of God do suffer sickness & pain, & loss of worldly substance; as well as many peculiar trials — I beseech you to feel that it is not enough that you should know these to be common to them with others.

What I desire is that you should glorify God in this matter, & that you cannot do unless you know the counsel of God. To glorify God is to praise God, & in order to praise God you must know that God is good, & excellent, & unless you are taught to know this goodness you cannot praise God in it. Be not satisfied with saying this is the course of the world and while we are in the world we are not to expect to be exempted from what others suffer who are in the world, & that this being the present condition of things we must have our share in it: because you know that not even a sparrow falls to the ground without the

out the purpose & mind of your heavenly Father being expressed in it - & that the very hairs of your head are all numbered & that there is not the slightest circumstance that concerns us - not the slightest pain that we endure which is not immediately to be taken to the mind of God that we may see what God means by it - that we may be taught to enter into his counsel & give him glory. You have heard me again & again complain of the tendency to look on religion as a matter of importance & safety. - of the tendency to balance Heaven & Hell. & to say that religion ought to be attended to: because if attended to we shall escape the misery of Hell & partake of the happiness of Heaven. I have pressed on you that happiness & misery are not the great things in God's council but that there are things greater than happiness & misery even holiness & sin - the one a greater good than happiness, the other a greater evil than misery. - & that misery is the expression of God's opinion of sin - & that happiness the gift of God the reward of the inheritance & every other blessing which God bestows are intended to express to us God's delight in goodness.

Tracing we are putting things out of their place, & making things of most importance to appear to our own minds as of

that importance if we look on this merely as a question of happiness & misery. No one thing will serve more to deliver you from this great delusion than rightly understanding the doctrine of the Psalm which I have read. If indeed misery were the great thing God grieves over, when God looked on the children of men if to save men from misery were the great thing which God desired we would expect that all those who believe in God's testimony & were partakers of salvation would be saved from all pain & misery whatever. And if on the other hand we were to conceive that of happiness is the great good we would expect to find that there should be no happiness tasted by any but by those who were saved — we would expect to find that the distinction of the saved people would be that they & that they alone tasted of happiness, & of others that they alone tasted of any misery — Now if we were to form any idea it would be quite the opposite of what we find in the present world; for we find the wicked tasting comfort & enjoyments, & the good & righteous experiencing much suffering & pain. We must be taught the meaning of this, & if we are taught its meaning then we shall no longer confound together the things that God has desired that we

should distinguish. Mark the difference here. — the difference between God looking on men as miserable, & purposing to make them happy, & God looking upon them as sinners & purposing to make them holy. This is the distinction which I wish to make clear to you & if you are taught to enter into it it will have the power of delivering you from the error you are exposed to in this matter. It is not the error of those merely who are altogether ignorant of the truth of God. It is the error of those also who have some knowledge of God & his name. & the fact that the sufferings of the righteous are always expressions of God's disapprobation of & wrath against sin, is but little known even to those who know the Lord.

The first thing to which our attention is directed in this Psalm is the way in which we are to contemplate God's dealings: if we would understand them & give God glory. "Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth & the world, even from everlasting to everlasting thou art God." You see that there is here the acquaintance which God had with us from all eternity. There is here considered the looking to us, the thinking of us, in the mind of God from all eternity. Though we are continually ...

increase of knowledge; it is quite clear that God does not — that all things are present to his mind at all times — that he sees the end from the beginning — that the whole of what has been, what is, & what shall be is continually before the eye of God. A similar [illegible] of God as looking forward to us before we were, we have in Psalm 139th & 13th [illegible] "For thou hast possessed my reins, thou hast covered me in my mothers womb. I will praise thee for I am fearfully and wonderfully made: marvellous are thy works: & that my soul knoweth right well. My substance was not hid from thee, when I was made in secret & curiously wrought in the lowest parts of the earth. Thine eyes did see my substance; yet being unperfect & in thy book all my members were written which in continuance were fashioned when as yet there was none of them. How precious also are thy thoughts unto me O God! how great is the sum of them!" Now this has special reference to our Lord & has special reference to his character as one with his people; & a special reference to believers as members of the body of the body of Christ [illegible] [illegible] Christ being laid in the grave & to his resurrection from the dead, & to the connexion between Christs resurrection, & the life which is — & thus we live by the power of his re-

-surrection. But I refer to it just now to show you that while there are some who enter into God's secret things — who think of God's foreknowledge — that counsel of God which has been from all eternity for the purpose of drawing from it apologies & excuses for their own sins & building on it a system of fatalism by which they would excuse themselves from their guilt; the person dwelling in the light of God's love looks back to eternity & sees how God had him in his view from the beginning how God looked upon him in the Son & how God had provided for his salvation, & how he [illegible] brought him to dwell in the light of that salvation — such a person is filled with admiration & delight & made to give God glory in thinking of the knowledge which God had of him in all generations & made to praise God because of the [illegible] of God seeing the end from the beginning & because that when God permitted the works of the Devil to exist upon earth, & when God permitted the evil which then was God did contemplate the deliverance which was to come through the great Deliverer & God did provide that which was needful to life & salvation. This is the account of the meditations of Moses the man of God when sitting & meditating on these things & thus will always be the man as

of the meditation of the man of God as it
is the Holy Ghost. the Spirit of the eter=
nal God dwelling in the child of God, &
making him to reflect on Gods doings
& on Gods knowledge in the light of the
truth. "Lord thou hast been our dwelling
"place in all generations. Before the
"mountains were brought forth or ever
"thou hadst formed the earth & the world
"even from everlasting to everlasting thou
"art God — thou art God in saying "Thou hast been
our dwelling place in all generations" this
is his peculiar prerogative & character as
God; that for him & to him & by him
are all things, & to Him is the glory for
ever & ever. And oh! what a situation
it is for him who has been living perhaps
for many years surrounded by manifest=
ations of this God & yet ignorant of Him; to
open his eyes & see in truth that there is a God
who has been our dwelling place in all gener=
ations, & to find comfort in the knowledge
of God & of Gods government — & instead of shut
=ing out God from his mind to rejoice in the
reflection that we are ever in his sight & mind
& thus has he been our dwelling place in all
generations

"Thou turnest man to des=
truction & sayest Return ye children of men".

This has reference to the

curse & the blessing. to the curse which was pronounced on the fall of man. to the curse that was pronounced when that commandment was broken which said "Of the tree of the knowledge of good & evil thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die." "Death has passed upon all men because all have sinned."

"Thou turnest man to destruction" He is here contemplating all the generations of men passing under the power of Death by the appointment of God: & then contemplating them in connexion with the gospel "Return ye children of men," in connexion with the provision which God has made for our coming back from that destruction, in connexion with the work of Christ which has overcome death & the grave in connexion with Him who is the resurrection & the life & in whom there is resurrection & life for men; so that the word of God to men is Return! Return! ye children of men.

I wish you to mark this for it is connected with the words "For a thousand years in thy sight are but as yesterday when it is past, & as a watch in the night." And if you will turn with me

to the IInd Epistle of Peter IIIrd Chapter you will find that the 8th Verse ("Beloved be not "ignorant of this one thing, that one day is "with the Lord as a thousand years, and "a thousand years as one day.") is connected with the corresponding verse in this Psalm in a way which makes the one to throw much light on the other. You will observe that in the first part of this Chapter the Apostle is putting them in mind of the promises of God, spoken by the Holy Prophets, & given forth in the commandment of the Apostles of the Lord & Saviour — & he is preparing them for the language of those who will make light of these promises. "Knowing this first, that there shall come "in the last days scoffers, walking after their "own lusts, & saying, where is the promise of "his coming: for since the fathers fell asleep "all things continue as they were from the "beginning of the creation." "For this they "willingly are ignorant of, that by the word "of God the heavens were of old, & the earth "standing out of the water & in the water. "Whereby" (i.e. by the word of God.) "the world "that then was, being overflowed with water "perished." That was a part of the word of God turning men to destruction. "But the heaven & the earth which are now, by the

"same word are kept in store, reserved unto "fire against the day of judgement & perdi="tion of ungodly men". Till following out God's acting according to the word "Thou turnest man to destruction", & then, "But beloved be not "ignorant of this one thing that one day is "with the Lord as a thousand years & a thous==and years as one day." You will observe here that in the Psalm it is said "Return ye children of men for a thousand years are in thy sight are but as yesterday when it is past & as a watch in the night". He looks forward to the future and as God the Lord says "Return ye children of men return. This is the use S. Peter the apostle says "Be ye not ignorant of this that with the Lord a thousand years are but as one day: as much as saying that, if you will under=stand that with the Lord a thousand years are as one day & one day is a thousand years you will not only understand that God says to the children of men that he turns them to destruction but why he uses the words "Return ye children of men" & therefore he goes on to turn their thoughts forwards to the returning. He says "the Lord is not slack "concerning his promises as some men count "slackness: but is long suffering to us-ward "not willing that any should perish but

(that

"all should come to repentance. But the
"day of the Lord will come as a thief in
"in the night; in the which the heavens
"shall pass away with a great noise, & the
"elements shall melt with fervent heat, the
"earth also & the works that are therein,
"shall be burnt up. Seeing then that all
"these things shall be dissolved what man-
"ner of persons ought ye to be in all holy
"conversation & godliness. Looking for, and
"& hasting unto the coming of the day of God,
"wherein the heavens being on fire shall be dis-
"solved & the elements shall melt with fer-
"vent heat. Nevertheless we, according to His
"promise, look for new heavens, & a new earth,
"wherein dwelleth righteousness.

Now observe here that the Apostle in this Chapter is guarding them against the error of those who judge by the light of their own eyes, & according to the workings of their own hearts — who because they have not seen the world made forget that God made it — who stand just in the present time & say "Since our fathers fell asleep all things continue as they were" & who look forward to the time to come & say: "Things shall yet be as they are & have been" — who thus take the course of the world as they find it, & accommodate themselves to that course of the world, & look no further. — And he guards them

"against this error. "With God one day is as a thous-
"and years, & a thousand years as one day." Therefore
be aware of the evil — listen to God's word & know
that by the word of God the heavens were of old —
that they have no firmness of their own — that they
are nothing at all but just what they are by the
word of God — that it is by the word of God that
they were at all. Observe again that by the same
word of God they were turned to destruction
when he brought the flood upon the earth. Ob-
serve again "the heavens & the earth which now
are are kept in store for a further work of
destruction & manifestation of God being reserved
unto fire against the day of judgment and
destruction of ungodly men." Observe still farther
that for all the outcoming of God's condemnation
there is — in God's mind the desire that men should
come to repentance — that still he says "Return
ye children of men" — & that this word "Return
ye children of men" which becomes a word of
life to the believer now & makes his soul to return
from death to life, from sin to holiness, will yet
be spoken with power to recover the world — with
power to bring in the reign of blessedness, the new
heaven & the new earth wherein dwelleth righteous-
ness.

Now I leave this part of the Psalm
to be afterwards compared by you at your leisure
— But I would have you to understand that there
is contained in these words "Thou turnest man

to destruction" the explanation of a great and important truth, that when God gave us a blessing he did not take away the curse but allowed it to continue, & to work, & poured it forth in various shapes, & measures undoubtedly testifying his wrath against sin until at last it will be exhausted, that men may partake in the blessing, & hear the voice of God, saying Return ye children of men!

My dear friends there is a most valuable & authorative reproof administered here to those who would not see themselves called to study the counsel and purpose of God — to those who think that we give most glory to God just by taking things with a kind of submission which does not see his meaning, nor gives him praise for them, for here we see that God is justified & praised in the mind of his worshipper; because the worshipper sees God's purpose with whom a thousand years are as one day, & one day as a thousand years — because he sees God taking the end & the beginning together — & the curse coming forth upon sin, & the blessing upon righteousness through Jesus Christ — & because he sees the one meeting the other — & sees the same God who has turned men to destruction, because of their sin, saying, "Return ye children of men".

Observe how he goes on tracing this turning of men to destruction. "Thou carriest

"them away as with a flood, they are as a
"sleep: in the morning they are like grass
"which groweth up. In the morning it flour-
"isheth & groweth up; in the evening it is cut
"down & withereth." Observe it is not
they but we, it is spoken in the person of a
believer. "For we are consumed by thine anger
"& by thy wrath are we troubled. Thou hast set
"our iniquities before thee, our secret sins in
"the light of thy countenance. For all our days
"are passed away in thy wrath; we spend our
"years as a tale that is told. The days of our
"years are threescore years & ten, & if by rea-
son of more strength they be fourscore years,
yet is their strength labour & sorrow; for it
is soon cut off, & we fly away."

Now observe that he is here
tracing the working of the curse. He is mark-
ing the feebleness, the sinfulness of men, their
liability to death, the shortness & precariousness
of the life that now is; & he is referr-
ing all this to the wrath of God. He says we
are wasted on the earth, consumed by his an-
ger, & by his wrath, we are troubled. I have
repeatedly entreated of you to guard against
the awful sin of looking on sickness or death
or any other evil, as just a thing that happens
as men say, in the course of events — as a thing
that must be, & you dont enquire why. All these
evils are the language of God telling us that

God condemns your sin; & it says so invariably & constantly: & even when we may bless God under it, & are blessing God under it.

I know well that there has been a great deal of glory withheld from God by the way in which even his own people have received trouble that has been sent them. They say, "it has been sent for our good." & being sent for good it is to be thankfully received." They dont enquire what the good is, or if they have received the benefit God intended them to receive from it? This my friends is not receiving it as God would have us receive it. Mistake me not as if I were casting reproach on that humble, lowly, & right confidence in God. Certainly it is far better to say it is sent for good & to receive it patiently, than to repine, & fret, & kick, & spurn at the will of our God as natural men often do but at the same time there is a great difference between saying, This is sent for good, & seeing why it has come; & more especially when the real reason of its coming is to charge guilt upon us — not merely to try our patience; but to humble us because of our unworthiness. It is a very different thing to tell me that I am subject to suffer trial, & I must bear it patiently, from what it is to tell me, that I am the subject of a chastisement, and I

must confess my sin. In the one case there is no trial of the self-examining tendency of my heart — on the contrary I indulge all the time the feeling of being actually free from this. So the very words "whom the Lord loveth he chasteneth" are often taken up in a way which makes the people feel as if their trials were marks of God's being pleased with them rather than as expressions of God's disapprobation of their sin. I wish you to mark this. What I want each one of you to know be he a believer, or an unbeliever, is that the sufferings which come to him does not teach him what God intended unless it reproves his sin — unless it condemns him in his own eyes — unless it brings his attention to the evil of his own heart, & unless he feels that it really is the expression of the wrath of God against that evil that is in him.

"Who knoweth the power of thine anger? even according to thy fear so is thy wrath."

Now are we coming to the other view of the subject to the teaching that is here given us concerning the blessing. After looking to this outcoming of the wrath of God against sin, & after seeing what God feels, the question is put "Who knoweth the power of thine anger?" And the answer is "Even according to thy fear so is thy wrath." I shall first shortly explain to you the meaning of this, & then the twofold application of it both for comfort and

warning.

The meaning is that there is a proportion between the wrath of God & the fear of God: The fear of God is the beginning of wisdom as it is expressed in the next verse, & the fear of God here spoken of is the right acknowledgement of God, that worshipping of God in the heart, that receiving him as our God to reign over us, to which we are constantly called on in Scripture, that which distinguishes those who stand in awe of men from those who fear the Lord. Now what he says is that according to the fear of God so is the wrath of God — according to the excellence, according to the strength of the loving confidence in & flowing from the fear of God, so is the wrath of God — that there is a continual proportion between the blessing that rests upon the man who trusteth in the living God & the curse that rests on the man who departs from the living God. It is indeed measuring the danger of the wrath of God as to quantity; but it is doing what is more important to us showing that it is just in proportion to the excellent state to which we are called — in proportion to the greatness of the happiness if we abide in God, is the greatness of the misery if we dwell under the wrath of God.

Understand this & see two things always following each other, the fear of God,

& the wrath of God. Whatever comes forth from God to teach man to fear him must come forth with threatnings as great as the promises. There comes forth therefore no pardoning mercy; no redeeming love to man which does not bring along with it an equal portion of wrath, if that love be despised & instead of being admitted to infer little wrath in God because there is much forgiveness, instead of inferring little risk of men being cast into hell at last, because God's pardoning love has been extended to them now; we shall see that the forgiveness is just in proportion to the wrath of God if he is not feared; & understanding the pardon of our sins, which is given to us all through the blood of Jesus having been shed for us, we shall enter more & more into the terrible wrath that awaiteth those who reject such forgiving love.

Two things are taught us by this subject, a comfort and a warning. It is first an unspeakable comfort to know that the wrath of God would always teach us the fear of God. The wrath would always shut us up into the dwelling in the fear of God, & is not in itself of any value in the sight of God, but that it is with a view to the fear of God that God sets forth his wrath. The [illegible] of the wrath makes us who have tasted of it

God's wrath to say "This is better" — this is a heavy burden, but according to the wrath of God so is the fear of God; & so every experience of the curse would thus turn us to the blessing; & we would see our father sending us from the evil back to himself. This is the way in which it is all comfort & all a thing drawing us back to God. But on the other side, it is full of threatening & warning, because when it shews us that the object of God showing his wrath is not accomplished, that then there remaineth nothing for us but wrath, the greatness and blessedness of the fear of God being the measure of the misery of those who refuse to fear God.

"So teach us to number our days, that we may apply our hearts unto wisdom." — That is, so teach us to number our days, as that we shall fear the Lord — for "the fear of the Lord is the beginning of wisdom." ... so teach us to number our days as that from seeing they are short & that they are wasted in the wrath of God, & consumed by his anger, we shall be turned to the Lord. It is a very different thing to number our days & say: that they are short & uncertain & therefore we should prepare ~~for another world, from what it is to say that our days are short & uncertain & therefore we should prepare~~ for another world, from what it is to say, that our days are short & uncertain, because they are

consumed by the wrath of God; & knowing that according to the wrath of God is the fear of God, & in this way being brought to fear the Lord.

I wish you to see this difference for otherwise you can never number your days aright. Unless you see that it is quite a different thing to say "this world is short and uncertain; therefore we must not give it our hearts," from what it is to say "This world is short & uncertain because it is an evil world," you are not numbering your days aright. It is a short life here because of God's wrath upon sin. In this way we are taught to number our days so as to know why they are short — in this way we are taught to number them so as to inquire at the wisdom of God why they are so short & fleeting — why God should take away the life which He gave — why God should withhold what He himself has freely bestowed. You may not think that this needs explanation — if you never thought of it, you may not feel that it needs explanation. But if you know that God is good — if you know that his gifts are excellent — if you know that they came from him — you would feel that it did require explanation, when God takes our lives away: & you would find no explanation but just because these lives have been polluted by sin; & the wages of sin is death. While it

was not at all according to the will of God to take this life away: unless that life had been polluted.

"So teach us to number our days that we may apply our hearts unto wisdom" – that is, I say so teach us to number our days, – to reflect on the shortness & uncertainty of our days – to reflect on the bitterness of our days – to reflect on the fact that we are born to trouble as the sparks fly upwards – so to meditate & reflect on all these things as that we shall receive thy wisdom & understand thy wisdom concerning it & understand why thou hast dealt so with us.

My Dear Friends. I cannot take the time that would be needful now to enlarge so as throw much light upon this prayer: but I would have you to connect it with the statement concerning Christ in I Corinthians I Chap. 30th verse; "but of him are ye in Christ Jesus, who of God is made unto us wisdom, & righteousness, & sanctification, & redemption." "who of God is made unto us wisdom." – these are the words to which I now wish you to attend. The prayer is put up – "teach us so to number our days" is put into our lips we learning from this other passage that Christ is made of God unto us wisdom – and therefore the prayer "so teach us to number our days is just the prayer, reveal to us thy glory in the face of Jesus Christ. – It is just the prayer show us our days in the light which is shed upon them in the person of him who

died for us — in the person of him who poured out his soul unto death to reveal God's hatred of sin — in the person of him who was raised again from the dead, that we might see in him how God should say to men "Return ye children of men" — that we might see in him the resurrection & the life & that seeing the life that now is condemned by the death of Christ for us & the life which is to come provided for us, & in the power of Christ as the second Adam, we should be led so to number our days as not only to know, but to choose the life which is to come.

I wish you to understand this. Here is our Lord Jesus dying & rising again — here are we asking God to teach us — to teach us so to number our days, that we may apply our hearts unto wisdom. Here is the same Lord Jesus who died & rose again set forth unto us. Thus the wisdom of the Father is made wisdom to us. What then does this teach us? It teaches us, if we would know why our days are short by learning to weigh them in the scales of truth, that we must look at Christ & see in his blood shed for the remission of our sins, what it was that made our days short & if we would understand why God has cared for us, & preserved us, & loves us — then in order to see & know this we must look at Christ, & see in him the new life the resurrection life — see in him God saying "Return ye children of men"; & in this way to have our hearts brought nigh

-ing with God in the Spirit separated from the things that are, & set on the things that shall be! This is numbering our days so as to apply our hearts unto wisdom. It is having the veil taken off this present evil world, as well as off the glorious world that is to be revealed, & seeing both as they truly are, & judging of both as God would have us judge of them, & so having our hearts separated from that which God condemns; & fixed on that which God recommends, & in this way being made to glorify God in choosing that better portion which shall not be taken from us.

What remains of this Psalm is a prayer "Return O Lord how long? & let "it repent thee concerning thy servants. O sat-"isfy us early with thy mercy that we may re-"joice & be glad all our days. Make us glad "according to the days wherein thou hast afflicted "us. & the years wherein we have seen evil. "Let thy work appear unto thy servants & thy "glory unto their children. And let the beauty "of the Lord thy God be upon us; & establish thou "the work of our hands upon us, yea, the work of our hands establish "thou it. —— Now my dear friends I believe that this prayer has a partial answer in what is now is now given to us of God in the Spirit, but I believe it looks forward to the fulfil-ment of the promise of new heavens & a new earth wherein dwelleth righteousness. — I

believe that thy prayer shall be fully answered, that we shall rejoice & be glad all our days, but that it shall be so answered in the days when the meek shall inherit the earth. The contrast is between the period when the saints of God shall reign, & the period when they are the poor and needy ones — so that the prayer here [illegible] the person offering it is [illegible] the experience of affliction & he knows those years wherein he hath seen evil which years are all the days of the years of our life upon the earth & therefore when praying for glory and [illegible] of them & [illegible] con- [illegible] according to the afflictions he is looking forward to the consummation — he is looking forward to the glorifying of God in the land of the living.

"Make us glad according to
" the days wherein thou hast afflicted us, & the
" years wherein we have seen evil. Let thy work
" appear unto thy servants & thy glory unto
their children."

Now this is an express prayer for the appearance of the glorious [illegible] of our Lord Jesus Christ — an express [illegible] of the Lord's coming — an express pleading that God would take away the veil which now conceals his glory, & manifest & reveal him-self, in Jesus Christ. And what makes this still clearer is the concluding verse "And

let the beauty of the Lord our God be upon us: & establish thou the work of our hands upon us: yea, the work of our hands, establish thou it." When shall the beauty of the Lord our God be upon us? When shall the work of our hands be established? When shall our hope be fixed & sure? When Christ shall appear we shall be like him — when he shall come to reign he shall fulfill that promise. "To him that overcometh will I give to sit down with me on my throne, even as I also overcame & am set down with my Father on his throne." And the whole of this prayer is just according to the words "Return ye children of men" & according to the words of St. Peter, "the new heavens & the new earth wherein dwelleth righteousness." The whole expectation here cherished is concerning that time when death shall be removed, when the beauty of the Lord our God shall be upon us, & his people shall rejoice before him as his Kings & Priests upon earth. Still further in explanation of this Psalm, I would say a few words on the fact that the curse is allowed so to continue. It will not continue for ever. There is a promise of our deliverance from it but what I wish you to consider is the meaning of God in allowing us for a time to live under the experience of this blot & curse that has come through sin. Why does God give us the addition of [illegible]

to draw near to him in full assurance of faith, laying it upon us as our high calling that we should walk before him as dear children — why does he leave these his followers — these heirs of glory, exposed to all the evils of this present evil world? ... yea not only so but why is it that during a certain period they are preeminent in suffering, & have their peculiar trials & sufferings, & are so distinguished by the flowing of their tears, & the sadness of their countenances that they are marked in the word of God as mourners? I wish you to understand the mind of God in this. It is that we may learn obedience by those things that we suffer — that we may have a near & close acquaintance with the evils of sin — that we may have a a near & close acquaintance with the reason of God's curse upon it — that it should not be a matter of blind hearing with us, but a thing we should understand, weigh, & feel in our hearts; & therefore is it that both are linked together — & therefore it is that those who shall then inherit the earth may now be not knowing where to lay their heads.

My Dear Hearers, I have endeavoured to open up this Vision to you, as God has enabled me, & to set before you this great subject of God leaving the children of men under the curse which has come through sin, while God has stored up for us a new life in Jesus Christ.

& while God has spoken this word of the Gospel to all "Return ye children, ye children of men, & while God has called upon all men having destroyed themselves, to lay hold on this strength. I have endeavoured also to show you why God allows this — why he allows those who have hold of his strength & who have returned to give him glory, still to live under the experience of the evil that has come through sin — & why they are allowed to experience it in a peculiar way, & with a bitterness which the world is ignorant of; for I believe that the severest of all sorrow is the sorrow of the child of God. As I believe that there was no sufferings like to Christs, no tears like to his, so I believe no such deep sorrow is tasted as by the person so filled with the spirit of Christ as to be made to see that for which Christ wept as Christ saw it, & to weep over it as Christ wept.

And now what remains but that I call on you to glorify God in respect of this counsel of God that continues you here where the curse is working — what remains but that I call on you not to shut your eyes upon it — not to try to smooth it over — not to draw a line between yourselves & the world as if you were not in your own suffering to see God's wrath against sin. But I call on you to see God's wrath in it, & to feel that whatever your affliction & trial may be it

is the chastisement of God. That there is something in you which God is seeking to humble — something which God is willing to root out of you & that that is the cause why you suffer.

Do not be misled into the idea that even what a person suffers for Christ's sake is not a chastisement for sin. Sufferings even when we can appeal to God & say "for thy name's sake we suffer & are counted as sheep for the slaughter," even these sufferings are to be received as chastisements from God.

I wish to fix this upon your minds, & therefore turn with you to Hebrews XII. to shew you the way in which such sufferings are to be considered. In the beginning of the Chapter the Apostle is exhorting them to lay aside every weight, & to run with patience the race that is set before them; & they are called on to consider Him who endured such contradiction of sinners against himself, lest they be weary & faint in their minds & they are further taught. "Ye have forgotten the exhortation which speaketh unto you as unto children. My son despise not thou the chastening of the Lord; nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, & scourgeth every son whom he receiveth."

so that he looks, & would teach them to look even upon these afflictions, in regard to which he was encouraging them to encounter them all in the hope of the joy that was set before them, as chastisements, & scourgings, from the hand of God. In all the Psalms, while the Psalmist is experiencing evil at the hands of wicked men he always says "thy waves & thy billows have gone over me;" & he does not see anything coming over him, which he does not refer to God. So you are to refer them all to God, & to consider them all as chastisements from God, the effect of which will be that you will be humbled by them: instead of contrasting yourselves with those from whom you suffer wrong, & taking a pious comfort, & a vain glorious confidence, because you are not as other men — instead of that you will be humbled because it is the chastisement of God.

Oh we are accustomed to take a comfort which consists in justifying & excusing ourselves. No such comfort is administered by the Holy Ghost. The comfort which the Holy Ghost ministers is derived from being always taken out of ourselves to find in Christ that which is to give us peace, & to strengthen us to walk with God. I feel that the people of God are exposed to much delusion, & error on this subject & that there is a great practical evil

connected with the habit of looking upon what we suffer in the cause of Christ as if it were nothing else than a testimony to us that we are God's people, & as if there was nothing in it to humble us; while in truth it is intended to humble us, & make us more & more confess our sins before God. The person who walks closest with God & dwells most in the light of God's love, will see most clearly that while he suffers unjustly at the hands of men, he suffers righteously as concerning God, & will acknowledge that it is in fatherly love, & righteousness that God chasteneth him for his sins.

Now to those of you who are still partaking in that life which is under the curse of God, & who being in those days which are to pass as a tale that is told, who while passing thro' the succession of those years allotted God has said that they shall come to an end [illegible] with every other portion — [illegible] my dear hearers, who are dear to me because God loves you, because Christ died for you, because you are not your own but bought with a price, I beseech of you to number your days so as to apply your hearts unto wisdom. I beseech you to come to Christ & receive him — to understand that as certainly as every one of you has in him a life that is doomed to come to an end, so certainly every one of you has given freely to him by the gift of God, another life in Jesus Christ.

which shall never die. And mark that the point of difference between the two lives is not that the one is for some & the other for all— is not that God having said to all "I will turn you to destruction", has said only to some "Return ye children of men." For he says it to the children of men. I beseech you understand that the difference between the two lives is not that, in respect to God, the one is more limited than the other, but the difference is here, that while the life that perishes has come to you without any will, choice, or purpose of yours, the life which endures is placed before all of you, to be received, willingly received, & as a life which you may reject if you choose to reject it. This is the great difference — the one life, the life that was in Adam for you — was forfeited in Adam, & must come to an end — the other which is in the second Adam for you, you are all invited to partake of; but you may reject it. You have this awful, this fearful power — you have this awful, this fearful choice, that you may resist God; that you may cast from you his gospel, & that you may despise his gift. It is possible, Oh would to God that it were a thing of which we could only enquire whether it was possible or not! I say it is matter of fact, not merely a possible thing, which day by day we witness; that men having life & death set before them

can choose death rather than life — that men having the place of children in God's family set before them, or the place of being partakers with the devil in the lake that burneth can choose the portion of the wicked in darkness rather than the portion of the children of God in light; & that we can boldly say that if any one came to partake of the portion of the Devil it was his own free choice; Christ says I would have gathered you but ye would not. He is the faithful witness who says "I would" and who mourns over us when we will not.

I therefore in the name of God, as partaker of your own life which perisheth & as one who has tasted of that life which is wasted, & as one who has tasted that the Lord has in very truth said "return ye children of men" — as one partaking of a new life which shall never die — I beseech you in the name of the living God, before whom we shall soon stand, & of that Lord Jesus who is near at hand to judge, & before whose judgement seat we shall all soon appear, I beseech you in the name of him who loved you to the death who died that you might live, & is to you the second Adam — a quickening Spirit having for you the resurrection & the life — in the name of Christ receive him into your hearts

to dwell in you, & to reign in you to be your Saviour & your judge. Give yourselves up to Jesus, that you may escape the great condemnation: for the hour of his judgement is come: the Judge stands at the door — yet a little while & he that shall come, will come, & will not tarry — the just shall live by faith: but if any shall shrink from this faith — if any shall refuse to believe in this love — if any shall refuse to receive this Saviour — to bend his knee to this King — to worship this God in our nature, then the Lord has said, My soul shall have no pleasure in him.

I thank God that once again I have been permitted so to speak in this place, & I pray God that it may not be to your condemnation: but for your turning again to the Lord. Now the Lord bless the passage of his love to you; & to his great name be all the praise.

Amen!

Sermon XVIII.

You will find the subject of our Discourse at present in I. John III. "Behold what manner &c."

I desire that you may read this Chapter in connexion with the first 12 verses of the XV. Chapter of the Gospel by John.

My Dear Hearers,

When I last addressed you from this place, I directed your attention to the life which we have received in Adam, & which came under a curse through the sin of Adam, & to the life which we have received in Christ, & which is set forth in the Gospel to be received by faith. I directed your attention chiefly to the curse that has come through sin, whereby our days are made to waste & to pine away — whereby we are withered as the grass — & I directed your attention to the character of this curse as permitted of God to remain notwithstanding of the blessing that has come through Christ — notwithstanding of the new life that is given us in Him. And I directed your attention very especially to the object which God has in view in suffering this curse to continue, not only in the case of those who reject Christ & thereby shut themselves out of all share in the new life given in Christ: but in the case even of those who receive Christ

& are made partakers of the redemption that is in Him. I showed you that it was for this purpose that these, while tasting of the new life which is in Christ, should also know the estimate which God forms of sin, in their tasting of the curse that came through sin. I took occassion to state, what I have repeatedly pressed upon your attention, how very great is the danger to which you are exposed of confounsing the importance of religion with religion itself — of confounding the the reward of righteousness with righteousness itself — of confounding the good things which are stored up for the children of God with the spirit of adoption, whereby we are made children of God. And I turned your attention to this circumstance, that we are, in consequence of having the importance always pressed on us, exposed to this evil, that we may come to value the life itself for the reward, & not for its own excellence, & come to fear the guilt itself of sin for the punishment due to it, & not because of the evil of sin itself. I desire to follow up what I then addressed to you, by directing your attention to the character of that gift of salvation which is contained in Christ, as it is set forth in these two passages.

You know that the name given to Him before He came was Jesus, & that it was said he should be called Jesus, because he should save his people from their sins. Now these two Chapters are just the explanation of this name of Jesus Christ; & they show us that the gift which God bestows upon men when He bestows upon them Jesus Christ, is the gift of a Saviour who is able to save men from the power of sin — the gift of a Saviour who came to destroy the works of the devil —

who came to overthrow that which Satan had accomplished, & to deliver those who were under the power of the Devil through sin.

My dear Friends, I do not make light; & I would not teach you to make light of the rewards which God has promised to the righteous, or of the punishments which God has denounced against the wicked. I do not make light of that inheritance of the saints in light — that glorious possession which awaits the children of God; nor do I make light of the awfulness of that condition, which we cannot now fully understand, of being for ever excluded from the light of God's countenance, & having our portion in the lake that burneth with fire & brimstone, which is the second death. I don't make light of such a prospect as that any of us should pass our eternity in the company of the Devil & his Angels, & of all the wicked; for one hour of such misery is an evil beyond all the evils you have ever contemplated, & if you had faith in it, would alarm you beyond all the causes of fear by which you have ever been actuated. I do not make light of such things: but just in proportion as I see these, must I see the importance of your understanding what righteousness is, & of your being saved from everything that may tend to prevent your being those righteous persons for whom the kingdom is provided. Having in view to shew you the character of the salvation that is in Christ with reference to the curse & the blessing, I do not wait to dwell at present on the adoption which is set forth in the first verses of this Chapter "Behold what man=

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"ner of love the Father hath bestowed on us that we should be "called the Sons of God! therefore the world knoweth us not, "because it knew him not! Beloved, now are we the "sons of God; & it doth not yet appear what we shall be; "but we know that when he shall appear, we shall be "like him; for we shall see him as he is." We are here taught that the condition of the Christian is that he is a child of God. — and when it is said: we are called the Sons of God, it does not mean that we have the place & priviledges merely; but the reality: for He who calleth us the children of God, is God himself, whose words are true & faithful — He who confesses us is Christ, the true witness, who will confess nothing but the truth. — He who is to acknowledge us before his Father, & the holy Angels, & will not be ashamed of us in that day, is the same who has always spoken the truth; & therefore the character of the Sons of God is a real character & condition, & not a mere name.

But I dwell not on this, as the subject I have particularly in view is in the verses that follow, — "Whosoever committeth sin transgresseth also "the law: for sin is the transgression of the Law. And ye "know that he was manifested to take away our sins; & in "Him is no sin." — & at the 8th verse, "he that committeth "sin is of the Devil; for the Devil sinneth from the "beginning." For this purpose the Son of God was manifested "that he might destroy the works of the Devil." That is, what we are here taught about the salvation to which I direct your attention is, that we are here considered as by nature serving the Devil — as by nature serving him

who is a sinner from the beginning — the awful state in which we are seen when God looks down upon us & gives us a Saviour, is the state of being led captive by Satan at his will. Observe this, that it is the state of serving the Devil, & of being led captive at his will, that is here set before us as what God sees our condition to be when he takes pity upon us & gives us a Saviour: Now the Saviour is one who came to destroy this bondage — one who came to deliver us from this captivity — one who came to give us the freedom which there is in serving God. And there is the evil on the one side, & the deliverance on the other. The evil on the one side is the being under the dominion of the wicked One, & the serving him in rebellion against the Most high God. This is the horrid state in which we are. — It is not the danger of it — it is not the wrath of God that comes because of it that is here noticed; but it is our being led captive of Satan at his will.

Oh just think what it is to say that any of us is serving the Devil night & day without ceasing. Think what it is that you should have given all your power, your thoughts, & your feelings, to Satan — think what it is to say that since you came to this world there was not one single thought or feeling that was given to the God that made you: but that this evil & wicked Being, who is the head of rebellion against God, should have been using you as he pleased, ~~in~~ & employing you in his own horrid plans of rebellion against the Most High God. Is there a bondage — is there a slavery that can

be compared to this? Men speak of liberty & of bondage — but here is the true bondage from which Christ came to give us liberty — the bondage of being the servants of the Devil. And if you would understand that the scripture testifies that every one of us is such a creature by nature — if you would understand that every unconverted person is thus serving Satan all his time — if you would understand that this is what is implied when it is said that a man is not yet converted — that a man has not yet come under the power of the holy Ghost — that he is not yet taught of God — that he is still in his natural state — if you would understand that the meaning of this is that he is always, not exceptionally, but always serving the Devil: then you would see what a horrid thing it is that any person among you should still be unconverted, & in what a horrid state you must be when this Gospel comes to give you liberty.

My Dear Hearers, it is an awful part of the evil of this state that men don't feel it, & don't know that such is their condition — that they are not conscious that they are serving the Devil. It is an awful part of it, that they may even think that they are serving God, when they are thus serving the Devil: but if you had it fully fixed in your mind, that to say a person is unconverted, is to say that from his birth up to this moment he has been serving Satan, then you would think it a very different thing from what you think it now — to say you are converted or not converted — or to say that you hope a change may yet be wrought in you — or in any other way to feel lightly the evil of the state of being a natural man. This is the testimony

of God

of God concerning your state, that you are concerned with
among you in serving Satan, & that you cannot come from
this that God gave Christ. The thing taught in dealing
this awful condition is that there is in Christ perfect de-
liverance from thy evil — that there is perfect power to believe
— power to serve God in newness of life. "Whosoever abideth in
"Christ sinneth not; whosoever sinneth hath not seen him,
"neither known him." And at the 9th verse, "Whosoever is
"born of God doth not commit sin; for his seed remaineth
"in him: & he cannot sin, because he is born of God."

The same thing is frequently taught in this book,
& especially in the passage I read to you from the Gospel
by John where it is said "He that abideth in me & I in
"him, the same bringeth forth much fruit". Observe what is
here taught. It is taught that just as great as is the bondage
under which you are to Satan through the flesh, so great
is the liberty which you have in Christ. It is not that you,
being in bondage to Satan, are exposed to the wrath of God
& that Christ comes & does something for you so that by
trusting to Christ you may escape from the wrath of God —
but that being in the bondage of Satan, & thus serving the evil
one, Christ has made provision — perfect provision for your being
set at liberty & serving God. There is just as perfect a liberty
in Christ as there is a bondage in Satan. There is just as
much strength given you in Christ for serving God as
there is inclination to serve the Devil in your flesh. The
one thing is equal to the other — the one is able to overcome the
other — It is as certain that a natural man is serving the
Devil, & will do nothing but serve him, as it is certain
that the word of God is true. It is as certain that

in your need there is given you in Christ, power to serve God continually, as it is certain that the word of God is true. I say then that you are in bondage to the Devil, & that this bondage is a bondage of the whole man — that the natural man's thoughts, words, and actions, are all given to the Devil — that you have in Christ a liberty, & that this is liberty over the whole man — over his thoughts, his words, & his actions — that these are all to be to the glory of God; & that you are denying that the Saviour is able to overcome the enemy, & denying that the power of Christ is such as to deliver us from the power of the Devil, if you dont see that there is in Christ provided for you what is necessary for your being perfectly holy. Now I wish you to understand this — I am not saying, for your being perfectly safe, but perfectly holy — I am not saying for your being perfectly secure from wrath, but free from the bondage of corruption. I am not saying that there is no reason why at any moment any one of us should be serving the Devil any longer; but that in Christ we have a Saviour who is able to deliver us from all the power of the enemy. Now I am speaking of what Christ is in himself, & of what we may be — what we ought to be — what God calls on us to be, that is, perfectly holy. I am not speaking of what any man really is but of what Christ really is, & what a man really is when he is abiding in Christ, & what a man may be continually, if he will continually abide in Christ. This is what is here taught us.

If you dont consider this passage,

in connexion with the other which should follow – you might be disposed to think that the Apostle is here stating that a Christian never sins at all. Now he is not teaching us that a Christian never sins, but that a Christian need never sin – not that no child of God ever serves the Devil, but that there is no reason for his ever serving the Devil & that in serving the devil we are departing from Christ & he is vindicating the glory of Christ by showing us that if a person did not depart from Christ, he would not sin.

"Little children, let no man deceive you: he "that doeth righteousness is righteous, even as he is righteous. "He that committeth sin is of the Devil; for the Devil sinn-"eth from the beginning. For this purpose the Son of God "was manifested, that he might destroy the works of the "Devil."

My dear friends, I am anxious that you should see here the consideration which the Apostle expects should weigh with Christians. He conceives that they are exposed to deception – he conceives that some men may come to impose upon them, & that the way in which they shall be deceived is the being taught to make light of sin. He says "Let no man deceive you, he that doeth righteousness is righteous even as he is righteous; He that committeth sin is of the Devil." He supposes that they are exposed to a temptation – that they are exposed to think that sin is but an infirmity, & that the want of righteousness is but a kind of weakness – that sin is something that is necessarily permitted to [illegible]

ation :— that sin is the effect of our condition — that, in short, somehow or other it is something we cannot help. He supposes that they are exposed to the temptation of being taught to think in this way, that they are safe because trusting in Christ, but that perfection is not expected of them — & that God will not be strict to mark their iniquities — & that he will pass over their sins. He supposes that they may be exposed + to the temptation of thinking that since their hearts are prone to evil, there is some apology for their secret wanderings of thought & feeling: & that, though not conscious of dwelling continually in the love of God, still they cannot be much blamed — that Christ came to save them at last; & that at last they shall be saved — but in the meantime that it is a part of this imperfect state that they should be sinning — & that, to expect perfection is too much for flesh & blood.

Would to God that such language as this were confined to those who know nothing of God — but it is in fact the case that a secret working of this kind is to be found even in those who do know God — & that men do deceive themselves, & that they are often tempted thus to make light of sin. Now the Apostle argues with them that they are not to deceive themselves in the matter — that they are not to think that there is any excuse for any sin at all — but that they are to see that there are only two ways, either that at every moment you are to be righteous, or that you are to be wicked, & that he that committeth sin is of the Devil — & that, be he a child of God, or an unrenewed person, it is a working for the Devil, a giving of ourselves to be led by him: if we commit sin.

+ that they are exposed.

He supposes that they require only to have this exhibited to them to be made watchful — that the only way in which they can be misled is by some delusive artifice of Satan, by which he transforms himself into an Angel of light — He supposes that they are not looking to religion merely as a thing that may save the soul, but that if there was not some gloss put upon them they would not be misled in the matter; & therefore he reminds them that he that committeth sin is of the Devil — so that there is but this alternative, either to abide in Christ or to be [illegible] the Devil.

I said that if we do not take this passage in connexion with that in St. John's Gospel we might be driven to the error of thinking that he who sins at any time, or in any circumstances, is necessarily to be regarded as having never known God. Now it is quite manifest from the passage in John's Gospel that it is the power of Christ to sustain us in holiness that is here spoken of; if a man abides in Christ he is fruitful — if not he is unfruitful. If a man keeps in the light he will glorify God — If a man goes out of the light, he will sin against God. This is the thing taught, & not that a Christian never goes out of the light; but those who are in the light are warned lest they go out of the light, & they are warned because one way of being kept in the light is the being taught the effect of going out of it. The new life, therefore, which is said to consist in serving Christ, is a power to love God — a power to be like God — a power to become the Sons of God. "To as many as received him, to

"them gave he power to become the Sons of God." - They. They are written that this is the new life - that being Sons of God consists in having the image, the likeness, the character of God - that the work of the Devil, from the beginning, was to make us the opposite of God: but that there is no excuse - no man is to deceive us as if there was any necessity - for our being partly holy; & only serving God in a measure; for that Christ came to destroy the works of the Devil, & that he has perfect power to destroy all the works of the Devil; & that therefore we have in Christ all that is needful to life & godliness.

In the 10th verse we are taught what this new life is - "Whosoever doeth not righteousness is not of God neither he that loveth not his brother." If you see this in connexion with the 4th verse, "Whosoever committeth sin transgresseth also the law; "for sin is the transgression of the Law," - & if you see both in connexion with the 3d verse of the 8th Chapter of the Epistle to the Romans "For what the law could not "do, in that it was weak through the flesh, God send-"ing his own Son in the likeness of sinful flesh, & for "sin condemned sin in the flesh; that the righteousness "of the Law might be fulfilled in us, who walk not after "the flesh, but after the Spirit." you will see that the righteousness of the law is that which God desired to fulfil in us - that the transgression of the Law was sin - that the righteousness of the Law was holiness - that that righteousness is fulfilled in us when we love

one another, & that this is fulfilled in us when we walk in the Spirit.

My Dear Friends, it is a very great evil to have our minds occupied with sin & holiness without any distinct understanding of what sin & holiness are. After the Apostle has set forth to us, in this Chapter, sin as always serving the Devil, & righteousness as always the work of Christ in us, & righteousness as being the great accomplishment of God's purpose, through Christ in us, who sent his Son to destroy the work of the Devil, then in the next verse (the 11th) he tells us what this message is "For this is the message that ye heard from the "beginning, that we should love one another. Not as "Cain, who was of that wicked one, & slew his brother. "And wherefore slew he him? Because his own works "were evil & his brother's righteous." Now the love that is here spoken of, as that which is to be in us through Christ is just the love which was in Christ himself. If you go on to the 15th & 16th verses you will see this "Whosoever "hateth his brother is a murderer & ye know that no mur-"derer hath eternal life abiding in him. Hereby perceive "we the love of God, because he laid down his life for "us, & we ought to lay down our lives for the brethren". Now you see how that the righteousness, the love, & the eternal life, are spoken of as one thing — & this love we perceive in God when we perceive it in Christ "he laid down his life for us." This then is the salvation which is contained in Christ — provision for your dwelling in love as God is love. This is the righteousness of the Law fulfilled in us — This is the [illegible]

the Devil from which you are to be delivered. The serving of the Devil is the hating of one another. This is what is said when we read that "Cain was of that wicked one, & he slew his brother. he that hateth his brother is a murderer." You will observe that love to our brother, & hatred to our brother correspond to righteousness & sin. Love to our brother is the serving of God — hatred to our brother is the serving of the Devil. And here we are taught clearly that as every natural man serves the Devil, so every natural man dwells in hatred, & as the renewed man serves God, so the renewed man dwells in love.

Now my dear friends, I feel that if you were distinctly to bring before your own minds that in saying that you are natural men, one is saying, not only that you are serving the Devil day & night, but that you are dwelling in hatred — hating God & each other: you would feel it a horrid picture of your state which I am seeking to put before you. But this is the state from which Christ came to deliver you; & this is its very substance. In saying that it is a serving of the Devil I am showing what ought to make it horrible. In saying that it is hatred I am showing you what is horrible in it.

Now we are so constituted of God that we cannot help seeing that the person that hates God & his fellow-men is in a shocking state, though it should be my own state — though my heart should be full of enmity to God & to man — & though it be true that in the sight of God I do nothing but express this en-[illegible] in thought word & deed, as I [illegible] before

me in plain words. I see it to be a hard thing. I have a law in my conscience which assents to the law of God — the law of love — I have a law written in my conscience which says obedience to the living God, & which says that the person who loves God & loves his neighbour is an excellent person. I have such a law in me even as a natural man, God has left it in me as a witness for God in my own heart & when the Bible charges on me the hatred of God as sin, & the hatred of my fellow men as sin; then there is this voice of conscience within me, saying that it is really so.

Now what are the consequences of our having such a law? That as long as we continue under the power of sin we admit the law but deny that it condemns us — We admit the law in saying that we should love the Lord with all our heart with all our mind, & with all our strength, but we deny that we hate God & our neighbour because we could not confess it without being utterly miserable. We say when a man commits some horrid crime surely the Devil had entered into him or he never could have done it — surely the Devil was in him if ever he was in a man — but the Scripture says that the Devil is in every man in his natural state & not only so; but in every action of a man in his natural state. When we are taught in Scripture that natural men hate God & their neighbours, natural men dont confess it. they confess this, however, that they dont love God so much as they should, & that they dont love their neighbours so much as they should, & that they do many things that displease God, but they will not confess that they hate.

God, & hate their neighbours. Now this is what the Scripture charges. Cain slew Abel. Why? Because he was serving the Devil, or dwelling in the Spirit of enmity or hatred. Now this is spoken of as a thing from which we are to be delivered. This shews the absurdity of being saved by our own merits or good deeds. What is this? Why it is that a man, the very evil of whose state is that he is altogether wicked, expects to be saved by his goodness. Don't you see that if the very thing you are to be delivered from is sin, you cannot be delivered by your own merits? Don't you see that if the very bondage in which you are held is the bondage of the Devil it is impossible that your own works can save you? Don't you see that if the imaginations of the thoughts of your hearts are only evil continually, & God's goodwill seeks to save you from this state, God's goodwill must come to you unbought, because there is nothing in You to purchase it? But my dear friends, so great is the power of self-deception, that though men say that it is so bad a thing to hate God & their fellow-men, they will not believe that it is their own case.

"Now Cain was of that wicked One, & "slew his brother, And wherefore slew he him? Be-"cause his own works were evil & his brother's righteous."

Now you may think that the Apostle having chosen the instance of a murderer it does not serve our present purpose. You may think that this was an exceedingly bad man. But the murder of Abel, was not a common murder. Cain did not murder a

as a highwayman to get his brother's purse — nor did Cain murder Abel out of revenge, or because Abel had used him ill. If Cain's murder of Abel had been like a common murder then I would not have come to you & say Every natural man among you is a Cain. But Cain I say, did murder Abel in the way that a common murder is committed — but it was because Abel was a good man — it was because Cain's own works were evil, & his brother's righteous — therefore did he slay him — not because he wished his brother's purse — not to revenge an insult that had been offered to him, for none had been offered to him. But Cain murdered Abel because Abel was righteous. It was persecution for religion that was the character of it — it was for his religion that Abel was put to death — it was because he was a good man — because he was righteous — because he served God — and this is what makes it so important. — And the Apostle goes on to make this the case of all men "Whosoever hateth his brother is "a murderer: ~~& ye know~~ & ye know that no murderer "hath eternal life abiding in him. Hereby "perceive we the love of God, because he laid down "his life for us: & we ought to lay down our lives "for the brethren."

I do not feel that this is a passage which you can understand easily — but I entreat of you to ask the teaching of God in regard to it, because what I wish to bring you to is this — that every natural man here present should say I

am a Cain. — I have in me the spirit which killed Abel. I have in me the enmity to God & to goodness which raised the hand of Cain against his brother Abel. This is what I would bring you to — I wish you to see that you are included under the same condemnation & that the Saviour Jesus Christ came to make you righteous, or to dwell in love as God is love.

The reason why Abel was put to death by Cain was because his, Cain's own works were evil, & Abel's works were righteous. Now it was the light which condemned his own darkness which he thus hated — it was light coming to him & he loved it not because his deeds were evil.

Abel showed him what he ought to be, & he felt it so painful that he tried to put out this reproving light. Now the light that was in Abel was the light of a living epistle of the love of God — the life of one that loved God & his brethren — & this exposed the want of love in Cain. Cain could have borne anything in Abel but this — but he could not bear that Abel's sacrifice should be so accepted, & his disregarded; & instead of seeking to learn of his brother, & to be like his brother, he rose against his brother & put him to death.

Now this is just what has been done from the beginning by all the race of natural men, against the truth of God. Whenever the truth of God is set before men it leaves them without excuse.

were in a state of rebellion against God — this it stirs up their enmity. But what is the reason that it is only in some cases that this hatred of the light comes to such a height? The reason is partly the restraining grace of God, & partly the darkness in which men are when they hear the truth. There is in the grace of God by which he overrules all things, & restrains the remainder of wrath, & prevents sin from working all the evil which it is in itself fitted to produce, this makes the world to be less evil than it would be. This restraining grace of God does not change mens hearts but it prevents the sin that is in them from coming out in those outward actions which would make the whole world a multitude not only hating each other, but shewing in every way their hatred to each other. Now God, in his grace & mercy; because he would not have men to destroy one another, & that he may give them space for repentance, restrains the remainder of wrath, & in various ways hinders that hatred of each other which is in mens hearts from coming out to destroy each other. For this very hatred which if not restrained would make men destroy each other is often overruled so as to make men stand in awe of each other; but this does not alter the men. The man who is prevented from being what Cain was just because he is in circumstances different from those in which Cain was placed is not a better man than Cain. He has in him that spirit of hatred which God condemns. —

But there is another cause – that is, that men don't know the truth when they hear it. I believe that every one who rises up against the doctrine, if he understood it truly – if the truth be clearly set before a person in such a way as that he is left without any excuse if he does not give God glory at this moment, he will either fall down & worship God, or be stirred up to enmity. Some people, whose system of opinions & doctrines is more obviously opposed to the truth, than that of others, are raised up to opposition more easily than others – but there are others again not a whit more near to God who may still be withheld from opposing the truth because they don't see clearly what it is.

My Dear friends I ask not the indulgence to the things taught which arises from this. I have again & again, taught you that there is no reason whatever except the unwillingness of your own hearts, why every one of you, the moment you hear the Gospel, should not give glory to God. The way that a great many are able to bear this is, that while they think there are many reasons why they should give glory to God, yet still there is something a wanting before they can be in a condition to do it – & therefore they don't feel the charge against them at this moment. But if they understood they would see no licence given them for waiting one half hour nor one minute before giving glory to God. The command is, Rejoice in Jesus Christ. The reason that men don't take it home to themselves in this way is that they don't say; if this doctrine is true then I ought at this moment to be rejoicing in God – & not taking it in this way, they can bear with it.

But, my dear friends, this is not because

their hearts are better but just because they are not seeing the light so clearly as to feel its influence upon them. We ought to look at this in this way therefore that the killing of Abel by Cain arose from this that Cain was not delighting in God — Cain was not rejoicing in God through Christ — he was seeking to please God by his own deeds & to come to God with an acceptable service by which to win God's favour — while Abel was rejoicing in God through Christ — rejoicing in God through faith in that Saviour who was yet to appear the difference between them being manifest in this, that while Abel offered to God a sacrifice in which was the shedding of blood — the type of the shedding of the blood of Christ, Cain offered of the fruit of the ground, showing that he expected to win God's favour by his own doings. Now, this was the secret — Abel rejoiced in God through faith in the blood that was yet to be shed — Cain had not faith in it, so as to rejoice in it — & Cain saw Abel's sacrifice accepted which he could not endure. Now I say every one of you would feel just as Cain felt if you saw another rejoicing in God who was in himself no better than yourselves, but who was rejoicing in God through what Christ did, while you were not rejoicing. You can bear it quite well if you suppose that it arises from his having done more than you have done because you trust that you may yet come the length that he has come. And this is the reason why there is no objection to a man's having the assurance of the love of God to himself, if they think that he has come to it by their doing, by his labours — by the service of God — by the fruits of faith. They will say indeed & have no objections to its being something that he

has assurance — but I have not come this length myself, though I yet hope to come to it. But if you meet with one who rejoices in God purely on the ground of Christ's work, then that person's joy is a joy which you cannot justify unless you share it, & which condemns you if you are not sharing it & therefore you will either be filled with enmity to that person, or else you will rejoice with him.

Now my dear friends, I have been led to these subjects while speaking to you of a Saviour — one who delivers us from our sins — one who has come to fulfil in us the righteousness of the law of God — & therefore I entreat of you to mark the difference between speaking of the evil of your state simply for the purpose of exposing that evil, & speaking of the evil of your state for the purpose of recommending to you a Saviour. It is a different thing to come to the sick bed of some suffering fellow creature & to speak to him of his disease for the purpose of showing him that it is a desperate disease, & that he must die under it; from what it would be to come to him for the purpose of shewing him what is able to heal & deliver him from the disease. Just in the same way I have a very different claim on your attention when I come to you not merely for the purpose of shewing you that you have these evil hearts: but in order that you may come to Christ to receive new hearts & right spirits — to receive from him the Holy Spirit — to receive from him the Spirit of Christ to dwell in you & to be in you a new life. I would put you out of conceit with yourselves that I might recommend to you the loveliness of Jesus Christ. I would cast contempt on all you

are by nature that I may recommend to you what you may become through grace — I would multiply [illegible] expressions in which I wished to set forth [illegible] end of casting the Devil — the end of [illegible] with [illegible] — the end of being like him, & of walking in his footsteps, that you may be induced to turn your attention to that fountain which has been opened to wash away your sins — to that Saviour who has been given us to redeem us from the power of the Devil — from all iniquity, & of whom it is written "In him is no sin, & he that abideth in him sinneth not."

I would now shortly urge on the attention of those who have tasted that the Lord is gracious, the tenderness of conscience which ought to spring from being instructed in this truth, that in Christ there is no sin, & that he that abideth in Christ sinneth not. I have more than once, of late, sought to warn those who understand the love of God, against the great delusion of resting satisfied with the habit of thinking of themselves in the light of [illegible] — of looking on themselves as saved persons — as persons who have passed from death to life. There are some who it may be are looking back on the days when they tasted what first they knew the Lord, while perhaps their present state is that of coldness & deadness, & but little glory is given to God in their hearts.

My dear friends, let no man deceive you — let no man say to you that there is some excuse for this, that there is some excuse for it; & let no man say to you [illegible] the [illegible] of the [illegible]

& deadness on God; & say that Christ is capricious – that he is willing to give his Spirit at some times & not at others. Oh it is awful to see that a man should thus be deceived into the idea that God, in sovereignty, or even in punishment, would cause him to be in what God calls an evil state

He that committeth sin is of the Devil
True goodness is to rejoice in Jesus Christ. This is your calling at every moment. Nothing can excuse you from obeying this commandment – & therefore ~~everything~~ & every thing, & every consideration which would reconcile you to the state of not so rejoicing in God must be from the Devil. And you are not to flatter yourselves with thought that you are the people of God when you are not at this moment giving glory to God: but you are to feel that in proportion as you have known anything of God, the greater is your condemnation if you are not so giving him glory. And I would remind you of the word of Christ. He that abideth in me, bringeth forth fruit. It is a blessed thing to know that there is no excuse for being at any moment unholy. So long as a man's confidence towards God springs from the notion of his own merits, he cannot discover sin in himself without seeking an excuse – he cannot be conscious of being unholy without seeking some apology – & if he does not find this he cannot have any peace. But when a person has confidence not in himself but in Christ he does not seek apologies for sin: but what gives him comfort is to know that there is no need to sin – that there is in Christ what is needful to holiness –

[illegible] you that are abiding in Christ, [illegible]
[illegible].

But what is it to abide in Christ?
it is not [illegible] him once — it is not to enter-
tain certain feelings in our minds — it is not to form
[illegible] him — [illegible] get [illegible]
[illegible] from Christ — [illegible]
the faith of what Christ tells you, at that [illegible]
[illegible] Christ for present strength; [illegible]
one say that he has ever put trust in Christ for power
to overcome evil & has not [illegible] such power. Another
[illegible] may say I have had these experiences, but
he has put no [illegible] & has not been able to
keep them — a person may say that he has been [illegible]
[illegible] of the evil spirit that [illegible] in his own spirit not
to commit [illegible] again, & yet has fallen but he cannot
say that in the hour in which temptation came to
him he cast his [illegible] Christ & that Christ
refused to sustain it. He cannot say that in the
hour of temptation he has looked to Christ for help &
has not found it — he cannot say that in the
hour of darkness he has looked to Christ for light &
has [illegible] — he cannot say that at any
time it was an unwillingness in Christ to [illegible]
him that caused him to sin. Therefore cherish
the feeling that your heart ought to reproach you
in every departure from God & remember that
if your heart so condemn you, & you cannot say
Abba Father, you cannot have confidence to-
wards God. You cannot [illegible]

is the connection, the true connection between the close walking with God & the assurance of God's love. It is from the word of God that we learn that God loves us: but it is in dwelling in that love that we have confidence towards God. And if our hearts are choosing that which our consciences condemn & if our eye be not single & if we be seeking that which the Lord would not have us to taste of, then we shall bring darkness on our own souls, & thus our joy in the Lord must be interrupted – & most righteous it is that it should be so – yea thanks be unto God that it is impossible for any one to rejoice in the favor & love of God – impossible for any one to rejoice in the holy love of God at the time when he is choosing the ways of sin:

I do not mean to say that a person may not have great joy in what he considers religion, & yet be sinning at the very time: but what I say is that a person cannot have joy in God at the time that he is departing from God – that a person cannot rejoice in the love of Christ at the time he is departing from Christ. He may rejoice in the thought that he is safe – he may rejoice in the prospect of being happy – he may rejoice in some selfish view of his own safety: but not in God himself when he is not closely walking with God.

Be of a tender conscience in this matter; & know that inasmuch as God has given you in Christ abundant provision for your being holy as God is holy – inasmuch as there is no excuse for you in the flesh, sowing to the flesh – inasmuch as Christ proclaims liberty to the captives that those

led captive of Satan at his will may feel themselves free, & therefore there is no apology for any sin whatever in thought, in word or in deed.

And very dear friends, although the sins of those who know God do not ultimately lead to the destruction of the soul, yet they also will suffer. God will punish them. They will be chastised of the Lord that they may not be condemned with the world. There is a judgement which begins at the house of God. There is an expression of God's wrath against sin which begins with the infliction of wrath against the sins of his own people. There is in the mind of God an inconceivable hatred of evil, & although the person be reconciled to God & stands before God as a child, yet will God make him to feel his fatherly chastisement in everything in which he departs from God. It is well it should be so. My chief object last Lord's day was to turn your attention to this, that you might feel God reproving you in everything you suffer, whether in sickness, loss of friends or persecution for the truth's sake, you would feel the righteous hand of God over you.

Now I would speak to those who have done nothing for God since they came to the [illegible] state — who have never loved God nor their fellowmen. Oh my dear people, would that we saw such a state as this [illegible] — would that we saw the Lord God [illegible] yearning over your souls, looking upon you with that love which is [illegible] in the agony of Jesus Christ, & nothing, nothing coming up but hatred & [illegible] instead. Would that we saw the sight that God sees [illegible]

when those whom He so loved as that He gave his Son to die for them, are hating Him, & hating one another. God cannot suffer pain because He is God — But when God became man, that man who was God did suffer pain — & the soul of Christ was poured forth, a sacrifice for sin, & in his agony was expressed what God always feels. It was not when Christ was in bitter agony, alone that God's feeling towards our sin existed. All that Christ's agony then expressed, God is feeling always towards sin. And would that you but saw this the pitying & yearning of God over you, when Sabbath after Sabbath, you are hearing of his love, & of your own sin — When Sabbath after Sabbath you are hearing a testimony born against the corruption of your hearts, & of the love wherewith God loves you — & that the great, great proportion of you should still be listening to it as a pleasant song — regarding it as a tale that is told. But your hearts testify that the truth has been declared to you, & it is written in heaven against you, & soon shall wrath be revealed from heaven against you for not turning to the Lord — not giving him your hearts — not hating the life that now is — but being contented to be living in the flesh — contented to enjoy the present life in the flesh, when you should be crucifying the flesh & worshipping God in the Spirit — & rejoicing in Christ Jesus & having no confidence in the flesh. Oh if your joys — if your comforts & pleasures were written down in a book & laid before you, tell me how many of them would appear to have come from the blood of Christ —

tell me how many of them have come from his agony for you—how many of them have come from your being taught holiness—how many from your being made like him—how many from the assured expectation of glory! Oh it would be a small reckoning—And tell me what books could contain the foolish thoughts you have lodged within you—the interests you have felt in the things of this world, or the enjoyments you have had in each other, & not in your God: I'm not about to vindicate this—speak not of innocent amusements—speak not of harmless recreations—of taking the comforts which God provides for you. Do not insult your God by calling rebellion innocent amusement—Don't insult your God by calling the comfort you have in each other something like doing your duty, & discharging the obligation under which you are to each other. This is not the way to be brethren—parents—children—subjects—husbands—wives—masters or servants—you cannot show not one of you, what the picture of a good child, a good parent, a good brother—a good husband, or a good wife is, until you have in you the Spirit of the living God—until you have crucified the flesh with its affections & lusts. And this is the charge of God against you that having been taught that this flesh, which you have been pampering & feeding since you came into this world, is accursed & under the dominion of the Devil—that Christ has become your Deliverer, & has power to deliver

you from the power of the Devil, & to set you free to serve God — that nevertheless you have hugged your chains & said we will not be free — you have chosen rather to go on under this bondage of corruption; than to taste the glorious liberty of the sons of God — & you are in spirit, heart, & feeling, still of that wicked one — still of him of whom was Cain who slew his brother.

My Dear Hearers, while God does by his Spirit, enable me in a small degree to see not as man seeth; & to enter into the true light & to behold my people in something of the light in which God beholds them, it is my earnest desire & prayer that God would enable you to behold your horrible state, & to think of the judgements which you are heaping up against yourselves. However much fools may make a mock of sin — however much you may measure yourselves by yourselves I can see my whole people divided only into two classes the one a very small number, who are in some measure loving God, & rejoicing in Christ, & a large, large number who are either openly & totally opposed to the truth of God, which is the case of a few: or who are in their hearts still unreclaimed — still unreconciled to God, which is the case of a great number — thus in the name of him who is not to be mocked I entreat of you hear his voice — hear his word from my lips, that ye repent I say & turn to the Lord. I entreat of you to take unto yourselves a warning — that you will now give God the fruit of your hearts — that you will now give yourselves into the hands of Christ.

saying Thou art the Lord our Saviour I commit my soul into thy hands, and do thou O blessed Jesus who has bought us by thy blood God do thou make us new men — do thou teach us true wisdom that we may be wise — be thou our righteousness that we may be truly righteous — be thou our sanctification that we may be holy — be thou our redemption that we may be delivered from the wrath to come. Take this prayer into your life & hearts. Still it is the day of grace — & God is still waiting to be gracious, & God is [illegible]. Receive his yoke which is easy & his burden which is light; And in his name & in the name of his Father & in the name of the Holy Ghost that sanctifieth, do I call on every one of you to put from you that evil life you live in the flesh, to crucify it with its affections & lusts & to come unto Jesus, that being washed in his blood he may present you before God without spot or wrinkle or any such thing. & may God give you to receive his word, & to him be the praise,

Amen!

Sermon XIX.

Psalm XXXVI. "The transgression of the wicked &c."

This Psalm, my friends presents to us more than one subject of deep importance. I shall first state, in so many words, the different subjects to which it directs our attention, & then, as God may speak by me, seek to place them before you. The first four verses present to us the estimate which the Psalmist forms of the wicked, and understanding that this Psalm is a Psalm of Christ as well as a Psalm of David, & understanding that the things spoken are spoken of the Holy Ghost, we are to receive them as expressing God's estimate of the wicked; as well as the estimate of his servant who speaks – or rather we are to see that it is the holy Spirit speaking by the mouth of the Psalmist that so speaks. Then in the 5th verse & 6th & first part of the 7th verse we have the estimate of God which the Psalmist forms; which also we are to see as God's estimate of himself – as the judgement which God pronounces of himself – & receive as that which God would have us believe – as that which we are to believe of our God upon the authority of God himself. The latter part of the 7th & the whole of the 8th expresses the result or the effect which the knowledge that such is the Lord, is intended to have upon us the

children of men — And then the 9th verse exhibits the character of God in relation to his creatures, as the fountain of life. And the remaining three verses are the [illegible] of the Psalmist to that according to which God governeth the world — God having pronounced a curse on every one who maketh flesh his arm, & a blessing on every one who trusteth in the living God — being the right condition of the creature & the condition in which we shall be found if we are dwelt in by the Spirit of God, that we should reply Amen to God's curse and Amen to God's blessing.

My Dear Friends, in dividing a field I dont intend to occupy any part of it for a great length of time, as I do not intend to detain you long to day: but I trust to be enabled to set forth to you the things that are here taught, at least with such fullness as to furnish food for your own meditation & prayer afterwards.

"The transgression of the wicked saith within my "heart there is no fear of God before his eyes. For he flattereth "himself in his own eyes, until his iniquity be found "to be hateful. The words of his mouth are iniquity & deceit "he hath left off to be wise & to do good. He deviseth mis- "cheif upon his bed; he setteth himself in a way that "is not good, he abhorreth not evil.

Before entering upon the Exposition of what is here stated, I entreat of you to carry along with you the recollection that it is Christ who speaks in the Psalm, & that this is the language of the heart of Christ who when dwelling in our nature — when on earth as a man & looking around upon his brethren & sisters, the children of

men; & judging them according to that righteous judgement with which the Spirit judgeth all things had formed this estimate of these things. "The transgression of the wicked saith within my heart there is no fear of God before his eyes." You observe here, that the conclusion at which he arrives, when he sees the practical movement of sinners is "that there is no fear of God before his eyes." He does not say. This is the way of the world — this is the force of temptation — these people have wicked hearts, & it is natural for them to be occupied with these things — He does not form that estimate which natural men form, but he passes at once from the contemplation of the evil to its true cause. He himself dwelling continually in the love of God — he himself always fearing God with the holy fear of a child who reverences his Father — he himself understanding that the fear of God was the beginning of wisdom, & experiencing the power of the fear of God in keeping him near to God & from all transgression — he says "the transgression of the wicked saith within my heart there is no fear of God before his eyes."

I beseech you observe the difference between the explanation which Christ gives of transgression; & that which men are able to give. Men are able to explain these things by what they call the effect of circumstances — the power of education — the force of example — the way men have been brought up. & find a thousand apologies for their evil. & think it charity & a proper indulgence, & a right admission to make in regard to the evil, that it is the effect of these things. But our Lord goes at once to the true cause that there is no fear of

God before their eyes. Their circumstances — their temptations, give no explanation — nothing in their condition explains the evil: but this one fact; that there is no fear of God before their eyes — By which he teaches us, that the evil of everything that is wrong — the cause of everything that is evil is the disregarding the fear of the Lord — & by which he casts contempt & reproach on all man's schemes of improvement — on all his ways of rectifying the evil of man's condition — on all those conceptions of improved institutions, & advanced progress in the arts, & increased liberty, & on everything by which the natural man expects to change the face of this earth — all these are plans formed in ignorance of the real evil — & those who expect by such things to ameliorate the condition of men, have not been taught in the school in which Christ was, who says "The transgression of the wicked saith within my heart, there is no fear of God before his eyes."

Now, I beseech you carry this with you, for I do not dwell longer upon it, that Christ referred whatever he saw wrong in the conduct of men to the absence of the fear of God, & thereby teaches that the right healing of all the disease is the introducing of the fear of the Lord. And I would remark further — & oh that our hearts were alive to such a consideration, how great the glory is to God that we should be able to say of everything that is morally bad in this world that the fear of God would remove it — how excellent the announcement of the name of the Lord is hereby made, whether men are worshipping that name or not, seeing that were they to worship him, & fear him, it would wholly remove the transgression of the wicked, for "the transgression of the wicked saith within my heart that there is no fear

of God before his eyes.

My Dear friends, I dont wait to explain the meaning of the word "fear" in this passage. I have repeatedly taken occasion to explain to you the two kinds of fear mentioned & referred to in Scripture: first, that fear of the Lord which is the beginning of wisdom & which the Scriptures would have us to cherish, & that fear which perfect love casteth out, for it is said that "perfect love casteth out fear." The one being the reverential fear & awe of a child — of a creature knowing its father in God, yet knowing him not only in his love, but also in his greatness & majesty, & knowing that the very love of God is awful — is a consuming fire: & the other the fear which arises from ignorance of God's goodwill & desire to bless us, & the conception of God as an enemy, instead of the knowledge of him as a Father. The fear here spoken of I conceive to be a feeling of reverence to God, a standing in awe that we sin not. It is not so much our judgement of anything connected with God, to which our attention is directed as the feeling of reverential awe & deference to the will of God.

How does the Psalmist come to the conclusion that the wicked have not the fear of God before their eyes? "For he flattereth himself in his own eyes, until his iniquity be "found to be hateful. The words of his mouth are iniquity & de"ceit: he hath left off to be wise & to do good. He deviseth mis"chief upon his bed: he setteth himself in a way which is not "good: he abhorreth not evil." What I conceive is chiefly stated here, is not so much the mere fact of the person's transgressing as the fact of the self-deception which he is practising upon himself while transgressing. "He flattereth himself in his own eyes until his iniquity be found to be hateful." He

looks not to the ultimate result & sees not what its termination is: but in the present time he flatters himself in his own eyes. Again, it is said that he deviseth mischeif upon his bed. This also is connected with the expression "He flatters himself in his own eyes": that is, in the circumstances of a person upon his bed — in solitude, in quiet, & composure, when there is nothing to disturb meditation, even then he is plotting & planning evil, & purposing iniquity, & this is connected with the deep self-deception which is implied in it all. It is as if our Lord were to say. It is not that he is occasionally taken off his guard — it is not that temptation now & then gets the better of him — but he flatters himself in the way that is hateful — he deceives himself in the matter — he does not take into account the consequences — but there is a process of delusion which he is practising on himself — & so great is it that not only when pressed with temptation does he fall into error, but upon his bed, in the hour of quietness & silence — when all is peace & calmness — in that hour when there is not the opportunity for present activity in sinning, he is contriving & planning iniquity "The words of his mouth are iniquity & deceit" that is, I am not speaking of the occasional sin of man into which he may be hurried by circumstances: but I am speaking of the tone, & temper, & pervading character of his life. I am speaking of the secret spring of his actions — of that which is his ruling principle — of that in respect of which he does not suspect himself — But in regard of which he is himself deceived — not that he is imposing only on others, but that he is first imposing on himself.

Now my dear friends that is really the character

of that evil which the Scripture charges upon man: that the wicked flatter themselves &c. — that the wicked deceive themselves, & think that it is not the fact that they are what they really are — to see & to feel the truth of this — to be brought to enter into it cordially, & acknowledge it in your hearts, it is necessary that I state to you what the evil is which is here referred to — that it is not so much occasional acts as the tone & temper of the mind — that what I speak to you of is man's setting himself up to be his own God — is man's casting off God as God — is man's acting as his <u>own master</u>, as one who is <u>entitled</u> to have <u>a will of his own</u> — as one entitled to have a selfish & merely personal interest in things, as one entitled to cherish his own plans, & pursue his own purposes. And thus he is cut off from God's great plans, & occupied with the secret plan that is <u>interesting</u> to his own <u>heart</u>. Now it is when we come to see that <u>this</u> is evil — that no man has a right to be the <u>centre</u> of <u>interest</u> to himself — that no man has a right to raise himself to this elevation — that no man has a right to look upon the things about him & consider merely how they may affect him, & to <u>value</u> them: but that every man is justly required by God to put this question, In what light does God see these things & value them? And what kind of importance does God attach to them? And what plan is God pursuing regarding them? And how may I be <u>found promoting</u> God's designs? And how may I be the instrument of promoting God's wishes? It is when we come to see that it is right in God to expect from us this enquiry and that God sees us who are, or who are not in this spirit

that we shall see the truth of this statement: So long as we think, because we have been long accustomed — because it is the way of all about us — because it has been the way with men always — so long as we think that there are excuses why men should live to themselves instead of to God's glory, we are not among those who join with Christ & say "the wicked flatter themselves" but we are among the wicked who do flatter themselves — & being among them we are not rightly judging the matter. Observe then that it is this delusion in which people are living as to the right & title they have to enjoy God's gifts in what they call an innocent way, that is here pronounced to be the self flattery & deceit of the wicked man.

My Dear Friends, I know well that what is hateful to God in this matter, is not hateful to man: but is well pleasing in man's sight. I know that the exhibition of a number of persons, each pursuing his own plan, & engrossed with his own interests, & choosing his own pleasures, if they be honest and decent & quiet & sober gives no offence to the natural man: but appear beautiful, amiable, & desireable; & men feel as if what they wished from mankind would be accomplished if all men were so. But while it is what men think desireable, it is nevertheless the very picture which our Lord is contemplating when he said "He flattereth himself in his own eyes, until his iniquity be found to be hateful." That very thing which God hates in the matter, is that which we excuse, & it is not the outward deed, which in many cases

we are ready to condemn that God considers but it is to the inward state of the heart that he looks that here is a creature formed & fitted for the purpose of enjoying & glorifying God & that this creature instead of glorifying & enjoying God, is glorifying & enjoying himself. I do not dwell however any longer upon this — but I entreat of you to understand that the mind of Christ in this passage, is not the condemnation of those particular forms of sin which distinguish some men from other men in their natural state & which marks out some as worse members of society than others: but it is the godlessness of the heart in which all natural men are living & in which so far from condemning themselves — so far from seeing that they are wrong, they are excusing & flattering themselves & making themselves believe that it is quite right & proper that they should live as they do.

The next subject that this Psalm presents to us is the estimate of God, to which the Psalmist's mind turns from this contemplation of man: I beseech you to observe the transition. He, at once, from the contemplation of what he saw to be evil & what he condemned [illegible] in men turns to the contemplation of God. He does not go from man to better among men: but he goes at once to God — he goes, I say, at once to God. He does not go to comfort himself in the way of contrasting himself with others which is common with people when they according to their notions see things wrong in the conduct of others — He does not go to comfort himself with saying Well I would not do that, I would not for the world be such a [illegible]

And thus the contemplation partial, limited & incomplete as it is of the evil about them, just feeds this self-complacency & flatters their pride. But seeing that the Psalmist was not contemplating this thing but that heart scene in regard to which every man must say of his neighbour, my heart is no better than his, & in seeing his evil I am seeing my own flesh & blood — And seeing that he is contemplating that thing in regard of which every man who sees it must ever feel personally humbled & conscience-d, he finds his comfort not in contrasting himself with the wicked, but in going at once to the character of God. "Thy mercy O Lord is in "the heavens & thy faithfulness reacheth unto the clouds "Thy righteousness is like the great mountains; thy judge-"ments are a great deep."

This is a general statement. It is stating the harmony that subsists between God's attributes. & if our time admitted of it, I would feel it important & instructive to shew you the oneness that there is in God's mercy & righteousness & faithfulness, & judgement & truth. I would feel it important and instructive to shew you the oneness of all God's character, & the delusion under which people are living who think that some parts of God's character are opposite to other parts — his justice for example opposite to his mercy, & his holiness & hatred to his goodness, tenderness & love, & to show you that they are all one thing, & one manifestation of this great truth that God is love. I cannot enter upon this subject at present: but I entreat you to ask the [illegible] to instruct

you in the record of the Bible, so that you may see the harmony of all God's words & statements concerning himself, & the perfect agreement of all parts of God's character. What I wish now to press upon your attention is the connexion between the acknowledgment, "Thy mercy O Lord is in the heavens, & thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains, thy judgments are a great deep," & what follows, "O Lord thou preservest man & beast. How excellent is thy loving kindness." The connexion is here, that the Psalmist is not paying empty compliments to God not knowing why or wherefore: but he is seeing God's character in God's doings: & in his preserving man & beast, he sees the excellency of his loving kindness.

You are little aware how very fearful the extent is to which men have come to separate between God's actions & God's feelings — how very fearful the extent to which they have come to look on what God does not as telling us what God feels, but just as if it were some blind fate or necessity that was producing events. I refer to the feeling that things come in the natural course of events — that things come to men in the course of God's providence — that things are just brought about while God is pursuing some plan or seeking to accomplish some object of his own — the seeing that they happen to them because of God's thoughts about them, & because of God's love to them. There is the greatest difference between seeing the rising of the sun in the morning & the provision for your daily support of food & raiment as coming to you just in the ordinary

course of things, & seeing them as coming to you directly from God. The expression of a feeling in the heart of God as distinct & as clear as though God were to stretch forth a hand & place these things in your hand.

Now this latter, my Dear friends, is the way in which the Psalmist is here seeing. He is not seeing that the food which the beasts of the field, or the birds of the air receive, is coming just in the course of nature; but he is seeing the living God preserving them all — And he is not seeing the comforts which men enjoy as just coming in the course of nature: but he is seeing the living God who is preserving man & beast, & acknowledging how excellent his loving kindness is in all the earth.

What may show you how little you think of God's loving kindness as David thought is to consider the feeling you have in regard to prayer. You don't think it strange that a person who has plenty of this world's goods, & is surrounded with all the ordinary means of enjoyment, should expect to taste to morrow & next day these various comforts — you don't think it strange; But were you to meet with one who said — I have at this moment nothing. Not a single thing of all that men account [illegible] — I am utterly poor & destitute. I have no money. I have no one friend — and the hearts of men are strangely turned against me — so steeled are they that no one would find in his heart to relieve any of my wants — [illegible] I feel in perfect peace & comfort. I know [illegible] be provided for — though I don't know [illegible] though

I don't see where — & my reason is that I have trusted the matter to God. You might say that it is a desirable thing for a man to be in this state: but still it is a measure of faith & confidence quite unlike anything which you are accustomed to see or experience. Now what better hold of to morrow's comforts, has the man possessed of all means — whose desk is full of money — what better hold has he: than the man who has nothing? None — not the slightest hold has the one any more than the other: If we looked behind the scene & saw God the door of all things, we would see that it depends upon the will of God entirely whether the man who has abundance shall taste a single comfort — & that there is not the slightest ground for taking for granted that he shall — & that the will of God can command every comfort for the other, & that there is not the slightest reason why the man should not trust God for it. You feel as if there was a difference when God feels that there is none: I beseech you to understand that in God's judgement there is no difference. Now why do you think that there is a difference when there is none? Why do you think that those are more secure who are not more secure, & that those are less secure who are not less secure? just because you have learned the horrid lesson of separating between God & God's gifts — just because you have ceased to see God in the ordinary bounty of the Lord: & because you feel as if things were secure to you, & as if you could enjoy them because they are apparently within your reach.

I wish you to see this fact: & to confess

that you have been sinning against God in every moment in which you have felt the comfort of to morrow to be a single bit more secure, on account of any created thing, than if all created things had been against it. Observe the difference of the Psalmist's way of singing "How excellent is thy loving kindness O God! therefore the children of men put their trust under the shadow of thy wing."

"How excellent is thy loving kindness, O God! He saw in God's preserving man & beast just the loving kindness of the Lord — & he did not say to himself that there was comfort & plenty because of second causes: but because of God's loving kindness.

My dear friends it is when we come to demand the faith of God's love in Christ that the habit of thinking of God in this way proves more especially a real & awful loss. In respect of your present comfort, & enjoyment of things that are there is a great loss sustained: but that is comparatively a small matter. But it is when a person comes to you with the message of God's forgiving love in Christ, that you experience the loss of having been in the habit of thinking in this way. You have not been in the habit of seeing the freeness of God's love — that God is actually kind to the unthankful, & the unworthy — that God is always feeding and clothing his enemies, — & showing mercy to those that hate him. You have not been so taught. And then when a person comes to tell you that Christ has died for your sins, that you might have the gift of eternal life. You immediately say. Yes, to those who deserve it

will get that gift. You don't see that God's gifts are given to the undeserving, to make them deserving & this is the great evil. If you had been accustomed from your childhood to see that every breath you drew — every morsel you ate — every comfort you enjoyed, was a manifestation of forgiving love — was love to a sinner — was love to an enemy who deserved it not; then when one comes & tells you that Christ died for you while you were yet sinner, then you would be ready to believe it: because you have been accustomed to see that this is according with what God has always been doing — that every kindness from him has been to the unthankful, & the unworthy. for there never was any deserving in us. But we are accustomed to look on God's ordinary goodness as a thing coming in the course of nature, & to lose sight of God in the matter altogether. Thus when you hear of this unspeakable gift, you think that it cannot be for every one — that it cannot be for God's enemies, but must be for those who deserve it — & thus you put it from yourselves until you deserve it — and so set about deserving it; but you never can succeed. This is the ultimate destroying power of your ignorance of the loving kindness of the Lord, God of the excellence of God's name, not merely when the Gospel is preached — not merely when it is taught to men that Christ died for them: but how excellent his loving kindness is in all the earth because he preserveth man & beast:

"Therefore the children of men put their trust under the shadow of thy wings. They shall

"be abundantly satisfied with the fatness of thy house
"& thou shalt make them drink of the river of thy
"pleasures."

Now, my Dear Friends, there are three things here concerning what is accomplished in man when he sees the loving kindness of the Lord. I need scarcely occupy time to shew you that this latter part of the verse may be connected with the former, that is that the loving kindness of the Lord is that which is to induce men to put their trust in him — the people who put their trust in him are just the people who believe his loving kindness. I need scarcely I say, wait to show you how it is a salvation by faith that is here taught us: for the putting their trust under the shadow of his wings, is the same as the state of being delivered out of evil. He is the person who is in a strong tower — who has found a city of refuge — even that person who is found putting his trust under the shadow of God's wings. But who is this person? It is he & he only who believes the loving kindness of the Lord — who understands God's free and unbought love in Christ. The result to be produced is trusting in the Lord. "The children of men put their trust under the shadow of thy wings," & this is produced by faith in the loving-kindness of the Lord.

Now my Dear Friends, I wish you knew what an excellent thing trust in God is. You would not be so much puzzled about faith & works, if you knew that the right, & holy, & desirable state to see men in, is that they should be trusting in the Lord — if you knew that all

hatred of sin — all setting of ourselves apart for goodness is contained in trusting in the Lord. What is trusting in the Lord? It is having a knowledge of God's character which raises me above all dependence upon creatures & brings me to have my confidence in God. And who is the God in whom I am to have this confidence? A God who loves righteousness & hates iniquity. And who is the man who can have this confidence in such a God? The man who has been taught to love righteousness, & hate iniquity. No man can regard iniquity in his heart & expect that the Lord will hear his prayers. No man can commit the future to God & expect all good from God who has not been taught to choose what God chooses for him — No man is so mad as to think he may trust God for a bad thing. No man can be so mad as to expect of God to do for him what is against God's own desires because he desires it, & to gratify him in an evil way. It is impossible. Therefore the person who is trusting in God must be trusting for a good thing. & therefore is it that if we ask things according to his will, we know that he will hear us. & therefore is it that the description of the holy & good, throughout the whole Book of Psalms, is that they trust in God — it being manifest that it is out of the question to say that God is holy & good & expect him to feed & cherish the feelings of sin. So that if you knew what trusting the Lord is, you would feel that to get people once to trust in God was to accomplish every thing. Now seeing this you would see it equally clear that no man can be brought to trust in God except through

faith in what God is — except through faith in the loving kindness of the Lord; and unquestionably those who do not see this, don't understand the matter — & those who do see, that you must know the loving kindness of the Lord before you can have confidence will also see that it is impossible for any one to enjoy an enlightened assurance of God's love except in close walking with God. In saying this however we do not say that you may do without it because we give no one any liberty not to walk closely with God — neither does it alter the case that there are few who do so — this is the calling which we have in Christ — that we should walk not after the flesh but after the Spirit — & this is the provision of God in Christ, that in him we have received, from the Father all things pertaining to life & to godliness. Therefore there is no reason why any one should think that too much was expected, seeing all that is expected is that you would suffer God to bless you by turning you from your iniquity — that you would welcome Christ to dwell in you by his Spirit, to purify you, & sanctify you, & thus present you living sacrifices unto God.

I would feel it interesting, if time permitted, to enlarge upon the condition of trusting under the shadow of God's wings; but at present I would merely say that I know that the time is very near at hand when the difference between trusting under the shadow of God's wings

& every other confidence will be made more apparent than it has ever been since the world was. when the condition of understanding that I can go from all created things to God himself will be seen with that excellence which belongs to it. Some time ago I turned your attention to the fact that the time is coming when if possible, the very elect would be deceived, & then told you what was to be their protection from being deceived — that it was because they knew the secret of the Lord — because they knew the name of God — because their trust was under the shadow of his wings. I believe that it is a special glory to God which will be given him in that day through the trust of those who trust in him. & I believe that as the trial of our faith is exceedingly precious much more than that of gold which perisheth, though tried with fire; & will be found to praise & honor, & glory, at the appearing of Jesus Christ. I believe that God will be glorified in them being placed in circumstances in which nothing but that security shall or can keep them in peace, & in which every refuge of lies shall be swept away. Therefore in this light I cannot but rejoice in the prospect of the glory to God which shall be in it. — While there is in it enough of awful judgement to the wicked, to make men pray that they would turn & not remain in a condition which will lead to their being so judged, yet there is glory which will be treasured up for eternity — which will be reechoed throughout eternity in songs of praise to God: that those who knew the name of God were found abiding in perfect peace when the world was ove

mass of confusion — when the elements were melting with fervent heat — when Satan was working by signs & by wonders — & there was no resting place for the soul in the whole circle of the universe but in the name of God — & when the name of God shall be to the fiery deluge of this world's conflicting opinions, what the ark was to the people of the flood — the only place where men can dwell in peace. There will be great glory to God in this. The picture of the condition of those who are in this state, is given in the 8th verse of the Psalm.

My Dear Friends the condition of those who are putting their trust under the the wings of the Almighty, is not one of mere safety & security — it is not merely that they are safe when others are not — it is not that they escape when others perish — it is not an empty ark in which they are secure — it is not merely an ark which keeps out the billows, & in which they can float on the surface of the waves: but it is an ark replenished & filled with every good thing — an ark which abounds in a rich provision of all that is really desireable "They shall be abundantly satisfied with the fatness of thy house; thou shalt make them drink of the river of thy pleasures." Oh that we understood these words "the fatness of God's house" — the river of God's pleasures!" + Does it mean merely things that God will give — things that come from God's hands? No. It is God's own pleasures — it is the fatness of God's own house: & the bread of eternal life is the bread of divine life — the bread of the life of God in the soul of man. The thing set forth is not that men shall be happy merely — not that their happiness shall come from God; but that they shall taste of God's own happiness, share in God's own joys, & be drinking of God's own pleasures. O my dear

+ Think ye what this meaneth?

Friends, understand this, what are these pleasures? What are these joys? What is God's pleasure? Has he not said of Christ "This is my beloved Son in whom I am well pleased"? And is it not in him who is the brightness of his glory & the express image of his person, that God rejoiceth eternally? Is it not in Christ, that he is eternally well pleased? What does infinite love feed upon but the infinite love that is embodied in Christ? What does infinite holiness & infinite truth feed on but the infinite holiness & the infinite truth that is embodied in Christ? And are we not to feed on the same holiness & truth? Is not his body broken, is not his blood shed for us? Except ye eat the flesh & except ye drink the blood of the Son of God, ye have no life in you. And what is that flesh? What is that blood? Is not the love of God, is not the holiness & the truth of God contained in that flesh & blood? — so that it is indeed the fatness of God's house — it is indeed the river of God's pleasures — it is indeed that in which God himself delighteth even the Son of his eternal love, in whom he is always well pleased. In Christ then we find our feast & there man meets with God — & there man tastes of the fatness of God's house — & there man drinks of Gods pleasures — there that same thing which rejoiceth the heart of God rejoiceth the heart of man — & so we indeed drink of God's pleasures. It is a truth — it is no delusion — no speculation — no refinement — in sober truth it is eating the flesh & drinking the blood of Christ, who is the well beloved of the Father, in whom the Father is eternally well pleased.

"For with thee is the fountain of life: in thy light shall we see

"With thee is the fountain of life."

My Dear friends. Let no man feel as if we were putting man on a level with God in anything. No. Let no man feel as if this participation put away the distance between God & the creature. It does not do so. The fountain is with God & we are only the streams; and as that is the case nothing springs from us — nothing goes from us to Christ but comes through Christ — the fountain is with God. The fountain of life is with God. The stream flows out, & we are taken up by it & filled with it, & it flows back to God again. And this is God's pre-eminence not that he would deny us his own joys — not that he would keep us ignorant of his own counsels: but this that he will ever be the fountain. We are only channels through which this love will flow back again to the fountain. He is the Creator — we are the creatures — He is the upholder, & we are the upheld — He is the Enlightener, & we are the enlightened — His is the glory, the blessedness ours, & when the mighty thing is accomplished & the glorious spectacle is presented of the living temple of the children of God we taste & share the blessedness — But all the glory belongs to God. And this is God's true dignity. Let not any one feel as if I would raise man out of his place, I teach him his place that he is nothing. But let not any man think that I would withhold from man the knowledge of the blessing that God proposes to give him, although he is nothing: even the blessedness of having his nothingness filled with God's own fullness.

"With thee is the fountain of life: in thy light shall we see light" — not in our light: but in thy light we shall see light. Observe this especially those of

your remembrance who say, How shall we see as God sees? "In thy light shall we see light;" & it is with thy know-ledge that we shall know. But here is God, preeminent. It is thy light not ours — & here is the error in which men are: they think it humility to be contented to be ignorant. God thinks it humility to be contented to be taught. God is the high & the holy One who inhabiteth eternity: but he dwelleth also with him who is humble & of a contrite spirit. The humble & the contrite are not those who remain far from God but those who come near to God — those who dwell with God & with whom God dwells. Therefore beware of the Devil's false & fictitious humility, & be taught to know God in true humility — the humility of dwelling with with God & taking your place of nothingness, that God's strength may be perfected in your weakness." Therefore says the Apostle "will I glory in my infirmities that the power of Christ may rest upon me." Verse 10 "O continue thy loving kindness unto them that know thee & thy righteousness to the upright in heart."

Now here comes the attention of the heart to God's words. My dear friends, those who seek to look deep into the matter must be conscious of a peculiar difficulty in entering into God's awful threatenings. They feel it easier to think that God will be merciful, than that a merciful God will punish the wicked. It is easier for us because of our ignorance — because we know not what is in God. If we are dwellers of the Spirit of God, we would anticipate in some measure the time when men will say of the judgement of God "Thou art righteous, O Lord, who judgest so." [illegible]

was continually dwelling the truth of God's love, in the Psalms always says Amen to God's future judgements. This is the explanation of many passages of the Psalms that look as if Christ bore ill will to them; or as if the Psalmist bore ill will. It is not so – He who is the holy & righteous one anticipated the righteous judgement of God, & said beforehand that it would be righteous. Therefore he says "O continue thy loving-kindness unto them that know thee; & thy righteousness to the upright in heart." This is something like the prayer in the 17th Chapter of John's Gospel, which people have wrested to their own destruction. "I pray not for the world: but for those whom thou hast given me". People say why does not Christ pray for the whole world if he died for the whole world? What is Christ's prayer in the Psalms "O continue thy loving-kindness to them that know thee" It is said in John "they have known thy name." I have declared & they have known it" "O continue thy loving kindness to them that know thee; & thy righteousness to the upright in heart." What means this? Not that Christ's love is limited to some; but that Christ asks blessings only for those who will acknowledge their God. That Christ desires all to be brought into this state is true – but it is also true that Christ says Amen to the word of God which says. "Cursed is the man who maketh flesh his arm, & blessed is the man who trusteth in the living God." See in fact that it is not that Christ's love is limited, but that he is recognising the great distinction between good & evil, & desiring that all things may work together for good to those who love God – but that those who will not love God should experience that it is an evil

& a bitter thing to depart from the living God. And now his desire for them is that they should believe. And he goes on in the latter part of the Chapter to which I have referred, as one reason for asking such blessings for his people "that the world may believe that thou hast sent me" I have no time to enlarge on this: but in it you may see a key to that passage which the ignorant are ever wresting to their own destruction.

O Continue thy loving kindness to them that know thee & thy righteousness to the upright in heart. The prayer here is just "Heap thy favour on them that trust thee". "Let not the foot of pride come against me & let not the hand of the wicked remove me." Here is personal prayer that is connected with a very important subject. The trust in God is the only protector from evil. His righteousness did sustain him — not in the way of saying that virtue is its own reward — not in the way in which a man who is conscious of being right may often be at peace — but in the way in which a man who is in the right feels that he may trust God. There is much pride in what men speak about the consciousness of being right — there is both pride & independence; & if they find the being satisfied with their motives a sufficient strength they dont know their enemies — And all who know the power of the Devil & their own weakness will turn to the Lord saying "Let not the foot of pride come against me, & let not the hand of the wicked remove me."

"There are the workers of iniquity fallen: they are cast down & shall not be able to rise."

My Dear Friends, when is this? Is it in the present hour? Is it in the hour & the power of darkness? No. But on that day to which all the Scriptures point — to which all the faithful look forward — on that day when God will be justified — when all secrets will be revealed, & all matters made clear — when the wages of sin will be manifested in all its awfulness — and the righteous shall enter into the Kingdom prepared for them from the foundation of the world — & when of the wicked it is said "Babylon the great is fallen never to rise again — rejoice over her all ye saints of God.

My Dear friends if we look to the world now — there are temporary strokes & falls, which the wicked may experience which are chastisements from God — reproofs intended to bring them back to God, & which ought to have that effect — but from these blows they may rise again — they may come to repentance — or they may not, during this day of God's long-suffering — But when that time is past — when they fall never to rise again — never never to all eternity — the hands of the wicked shall never again rest upon the inheritance of the righteous. We know that after the Millenium there will be an Apostacy — but the wicked shall only come up to the beloved city — they shall not take possession — for fire from heaven shall devour them. But the oppression of the wicked has for ever ceased when Christ is manifested.

I have now placed before you some of the thoughts in this precious song. Would to God there was no other service among you when you use the words — would to God that there were no empty exhibition of worship —

judgment. But that all our hearts were tuned to sing this song. Would to God that you could say of the transgression of the wicked within your hearts, that there was no fear of God before their eyes—& that this was your secret meditation—that you[illegible] yourselves having the fear of God before your eyes, & so protected from partaking in the transgression of the wicked—& so saved from perishing with them should say "The transgression of the wicked saith &c" And O would to God that you could know its power—that you saw the self-delusion & self-deception which is contained in the peace of those who know not God—& that you saw the end of their life, & saw that it was all a vain dream. And would to God that you knew what it was ever to turn from the contemplation of the evil to raise your eyes from looking on the blackness of sin around you, to God, whose mercy is in the heavens, whose truth reacheth unto the clouds—whose judgements are a great deep, & who preserveth man & beast. being made to and acknowledge this with heart feeling—not saying it because you ought—but saying it because of the overflowing of your joy in the Lord. "How excellent is thy loving kindness in all the earth! therefore will men's sons put their trust under the shadow of thy wings." And O that you knew how true it is that men may eat of the fatness of God's house & that men may drink of the river of God's pleasures & when you heard men ignorantly wondering that one should see, that he saw anything so precious in [illegible] that you were in the condition of answering I can [illegible] [illegible] it should be so. O my dear hearers this is

God's wish for you. He is the fountain of life, & it is a fountain which like every other fountain - is always seeking to flow out - It is the very nature of a Fountain to pour forth its waters - & so would God; He would not have been a fountain if his love were ever resting at home - He would not have been a fountain if his love had not been flowing out - flowing out continually - for you to come to - & for you to drink of - & for you to delight in. - O! see the longing of God to enter into You, & to dwell in you; & as water seeketh a channel in which to run: so does the love of God seek to find your hearts open channels into which it may flow - which it may fill, & from which it may pour forth. I testify in the name of God, that it is God's honest wish to dwell in your hearts - that you should be holy & just - & that it is God's honest wish to fill you with his Spirit that You should drink of the river of his pleasure. May God teach You how to understand his loving kindness, & continued goodness, to those who love him. I ask a good thing for you when I desire for you that God may give you to feel your need of the anchor of that prayer "Let not the foot of pride come against me & let not the hand of the wicked remove me - I ask a good thing for you when I ask that you should find that in God alone you have a protection, a refuge, & a strong tower. And O. God give you to be able to look forward to the close - "There are the workers of iniquity - they are fallen - they are cast down & shall never rise. May God give you to look to a day of judgement - & to feel that it is not a day of wrath to you; but that for you there is sown gladness of heart - that gladness is sown for the righteous & joy for the upright in heart. Amen!

Sermon XI.

II Peter I. 1st–11th inclusive. "Simon Peter, a servant and an Apostle &c."

The portion of this passage with which I purpose especially to occupy your attention, is from the 5th verse. "And besides &c." The subject with which I purpose now to engage your attention, more especially is the connexion between walking with God & entering into the inheritance of the saints in light – the connexion as to present joy in the Lord, & as to future acknowledgement by the Lord. We have three things here – we have an exhortation which occurs twice & we have two doctrines – We have the exhortation which is contained in the 5th 6th & 7th verses & in the 10 & 11th verses, the one referring to the present duty to which we are called, & the other to that which here gives interest & importance to that duty: & we have in the 8th verse the doctrine of the connexion between obedience to this command, & the accomplishment in us, of the will of God in Christ Jesus. – & in the 9th verse we have the doctrine of the connexion between disobedience to this command & ignorance concerning the remission of our sins, through the shedding of the blood of Christ.

First of all, we are exhorted to add to our faith virtue & to virtue knowledge & to knowledge temperance & to temperance patience & to patience godliness & to godliness brotherly kindness, & to brotherly kindness charity.

Again we are exhorted to give all diligence [illegible]

our calling & election sure, seeing that we do these things we shall never fall: There is promise & encouragement connected with it.

Now my dear friends, I desire first to occupy your attention with the exhortation in the 5th 6th & 7th verses upon which however I shall be very brief because it is on what is contained in the 10th verse, that I desire chiefly to occupy your attention. Besides this – The Apostle has set forth to them in the previous verses the great doctrine that God has given to us in Christ Jesus all things pertaining to life & godliness, & the form in which this is given is that of exceeding great and precious promises, in order that by these promises we should be partakers of the divine nature. The being partakers of the divine nature, & the having life & godliness, are the same thing. It is said, first, then, that in Christ are given to us all things pertaining to life & godliness – all things needful to our having a divine nature. It is then explained that the things given to this end – the gifts given are promises. A considerable time ago I occupied your attention with the promises, or with the illustration of the principle upon which God proceeds in giving a divine life in the shape of promises – & I do not enter upon this at present – but I would have you observe this, that after he has thus set forth the thing revealed in Christ; he then considers how it is, or in what particular condition of feeling, & living, it is, that we become partakers of these things. The fullness that is in Christ is one thing – the actual enjoyment of that fullness, personally by me, is another thing. What then, I conceive we are taught in the 5th 6th & 7th verses is an exhortation the Apostle gives in the feeling, & the knowledge that when complying with the exhortation, we shall be

receiving of that fulness - that the relations to that exhortation; the condition in which that fulness which is in Christ flows into us.

"Giving all diligence" The first thing to fix the attention on is this that the Christian life is an active life - that it is one which contains in it a continual call for watchfulness & activity - that it is not a condition of resting upon - that it is not a condition of simply receiving something, but that there is a continual activity connected with that receiving, & a continual watchfulness called for. "Giving all diligence," not merely giving diligence, but giving all diligence - As if he were to say - I am making a demand upon the whole man - a demand upon the whole time of the whole man - a demand upon you at all times & in all circumstances - I am making a demand upon you for a continual & unremitting attention to the things to which I now call your attention.

"Giving all diligence, add to your faith, virtue; & to virtue knowledge; & to knowledge temperance; & to temperance patience, & to patience godliness, & to godliness brotherly kindness; & to brotherly kindness charity."

Being in the faith, then is the condition in which the person is supposed to be - that is he is supposed to be believing the promises - he is supposed to be seeing that they are really true sayings of God - & to be contemplating them as realities. This is the condition in which he is addressed - & what he is called upon here to do is to add to this faith - to add to this realization of these things "virtue".

Virtue here means courage - that is the proper signification of the word. It does not mean general

goodness, for that would make it include some of the things that are said afterwards; but what it means is a resolution of mind. Add to the faith of the promises a firm purpose to live according to that which you are believing. Let this contemplation work in you a resoluteness like that of him who said. "As for me & my house we shall serve the Lord.

My dear friends, this is the knowledge of the thing which God has revealed taking in our minds the shape of a determined purpose to be conformed to what we know. Resolutions, simply as resolutions, are most fallacious, & expectations of accomplishing anything in the strength of resolutions will always deceive us; but still our purpose of serving God's will, to be accomplished in God's strength is to be a purpose & there is to be in it a boldness, a courageous boldness. This refers to what our Lord says when he declares that, if any man will be his disciple, he must forsake all to follow him; & also to what Paul says when he declares that he counts all things but loss for the excellence of the knowledge of Christ Jesus. It is not a mere resolution; but a resolution which implies the encountering, the intentional encountering of danger. It is boldness. It is bringing before ourselves & realizing to ourselves the great enemy with whom we have to contend even Satan; & all the things on Satan's side & that stand in the way of our living according to the faith of the truth of God & it implies, therefore a resolute purpose that we shall encounter everything that is opposed to our having fulfilled in us the purpose of God in giving us these promises.

Now to this resolute purpose to be bold determination: that we shall live according to what we be-

lieve we are further to add knowledge. Now faith [illegible] knowledge, but the knowledge we are to add after we have the faith & when cherishing virtue cannot be the same thing with what is revealed to our faith. By knowledge here is meant, being in the light as to the details of the Christian life — the understanding in what circumstances this our virtue, or [illegible] is to be proved & tested. It is not to be a vague general determination, I shall now in the strength of God encounter anything that is before me, but there is to be a [illegible] to know what I have really to encounter. I am to add, to the condition of serving God knowledge as to the detail of the circumstances in which I am so to serve God. This is the knowledge that is to be added to our virtue.

"And to knowledge temperance". This teaches us that the next thing to our serving God, after our being advanced in the apprehension of the things to which we are called is self denial. Temperance is the controlling & restraining of the natural man. I don't by temperance understand simply that we should avoid what is in itself evil but we should be contented to give up things which in themselves are not evil. That when we are called to hate father & mother & sister & brother & wife & children yea & our lives also, it is not merely [illegible] that we are to cease to cherish the interest we feel in them in any form in which it is evil in the sight of God, & that it is to be cherished according to the original constitution of things in a way that declares the love of God; but I understand it to apply to things that in themselves are right, from which notwithstanding, we are to [illegible] ourselves [illegible]

things in respect of which we are to feel that there is another & a higher call upon us.

My Dear Friends we are to remember that when God would have us serve Him; & offer unto Him the reasonable sacrifice which is in the praise of a life devoted to Him. He is not merely teaching us to distinguish between good & evil things: but between things that are good & He is teaching us the subordination of some things to other things, that we may choose among them & give the proper place to higher things. Now what is taught here is that when we have the circumstances in which we are to serve God, & the various conditions in which we are to bear testimony to his truth, then it follows that we consider between things which God hath made to be good in themselves, & see how it is a reasonable and right thing in God, & to the glory of God in us, that we should withhold ourselves even from right things, that we should be temperate in respect of all things, & be prepared to do the will of God in the way of sacrificing what in itself is good. This is what I understand to be meant by adding temperance to our knowledge. When you come to apprehend what you are called to do, then the next thing you have need for is that you should make up your mind not to live to yourselves in anything that God has given you — that you should make up your mind ever to feel a higher call upon you, & to meet that higher call.

"And to temperance; patience". This contemplates the Christian as engaged in carrying into effect the purpose connected with "virtue" or boldness.

-as engaged in acting upon the knowledge which he has added to his virtue, as engaged in thus acting according to the will of God in cherishing the temperance enjoined & it also contemplates him as having to *endure* something. Now we are called to endurance. The life to ~~others~~ which we are called is a life in every step of which there is occasion for patience & the thing against which we are warned here is the feeling as if we were to be exempted from this appointment of God, that we must suffer. We cannot serve God in this dark day which is the hour & power of darkness, except we add patience to our temperance - excepting we be content, not only to deny ourselves, but to endure actual suffering. And it is here therefore added that to our temperance we are to add patience.

"And to patience, godliness." Now my dear Friends if this were an enumeration of things which are to be added to each other after a lapse of time, taking up a series of days or of hours - if it meant that a person in the first day or hour of his Christianity were to add virtue to his faith & the next day or hour knowledge to his virtue & then temperance to his knowledge & afterwards patience to his temperance, then it would follow that godliness was removed to a considerable distance in point of time, from the faith. But you are not thus to conceive of it, for the apostle enumerates these things one after another in order that our minds might discriminate & rightly know them. You are not, I say, to think that they are successive stages in your progress like so many mile-stones on the road. They are all to be in your minds at once. It is not after cherish-

-ing one thing in your mind that you are to go on to another: but that this is the order in which they are connected, as the one leading to & increasing the other. What is godliness? Godliness is the living to God in anything it matters not what it is: but the godly man is the man who lives to God in anything. And the thing here taught is, that it is when we are thus cherising patience — patiently enduring any painful thing that comes from God, that we shall see God in it. The impatient man is continually in ignorance of that secret of the Lord which is in every thing which comes from the Lord while the patient man will with the open face see God in it. The event which comes from God, & calls for patience if it produces irritation & dissatisfaction if the person feel as if it were an evil which he desires to be quit of — it will never speak to him of God. But if he add patience to his temperance & knowledge — if in the detail of Christian experience he possess his soul in patience — if he be peacefully waiting & contemplating God's acting in it all, then is he adding to his patience godliness. What we are here taught is that to patience we are to add godliness — that is we are not to lose the benefit of our patience; but that it is to be a step to godliness — that you are not to let your patient endurance go for nothing; but to improve it in seeing God in what God is sending. It is quite impossible to be godly without being patient but it is quite possible to be patient without being godly. & the thing taught is that you are not to mistake knowledge temperance, & patience for things good in themselves & suppose that they are the great things which God desires to see in you: but that they are to be cherished, because

they are the atmosphere in which godliness can be. You therefore seeing them in their proper place, you are valuing them not for their own sakes, but because while thus still in the Lord — while thus dwelling in the knowledge of what God calls you to — while thus self denying & thus patient, you can rise up to God from the midst of outward circumstances which but for these things would shut out God, & see God in them. It is thus that patience prepares for godliness. By adding patience & temperance & knowledge & boldness to the faith of God's promises, we get quit, as it were, of all the outward things which form impediments to our enjoying of God. If we are not dwelling in these things, outward things will shut out God — but if we are brought into the experience of what is here described, then we have created to ourselves, so to speak, a transparency in all things, so that through them we can see God, & see how no situation contains in itself any real reason why we should not give glory to God.

O my dear Friends consider this matter, that there is no situation that contains in itself any real reason why we should not in that situation rejoice in God. There are many situations which tend to prevent our rejoicing in God, because they have in them a tendency to shut out God, but if in these situations we have the things here described, then to these things we will add godliness. Our patience & our temperance, & our knowledge & boldness will neutralize the evil that was in them, & in the midst of them we will thus be prepared to glorify God. To patience godliness, & to godliness brotherly kindness.

My dear friends mark the arrangement here: It is not add to patience brotherly kindness & to brotherly kindness godliness; but it is to patience godliness & to godliness brotherly kindness – teaching us that it is when we mount on! of our circumstances unto God that we are in a condition to descend again upon our brethren afresh in the Spirit of love. It is when we go up to God, & see God in the arrangement of all things, that we can add to godliness, brotherly love. Just conceive the situation of one who, through the patient endurance of the hostility of others, is enabled peacefully to ascend to God. What is the result of his so ascending? It is that he sees them in the light of God's forgiveness, in the light of God's forbearance – he sees that what in them tends to raise enmity in him is acting against God: but has no power upon God – he sees the love of God unquenched by all that tends to quench it; & thus raised up to God he is prepared to come down upon them with the very feeling of God. But still the Apostle does not leave this to be a matter of course but makes it an injunction, & wherever a command is given we are to know that a command was needed. And how is the command needed here? Just in this because it is quite possible to have godliness & yet not come down with these feelings upon our brethren. I know that it is quite impossible to have exercised godliness & not be in the condition in which you might have so come down: but it is quite possible to have it & yet not actually so to come down – And therefore the Apostle says you are not to be satisfied with the contemplating the love wherewith God contemplates

man: but that God demands of you that love to man, & that you are actually to come down in love upon them. These are different things to be in circumstances [illegible] which a right feeling should next follow: & that that feeling should actually follow; and therefore the Apostle says, Dont be satisfied with thus entering into the mind of God, & with having yourselves reference to God: but be partakers of God's feelings to men & look down upon them in brotherly kindness.

"And to brotherly kindness Charity"

My dear friends, I entreat of you to mark that I am not making distinctions where God has not, but [illegible] God has already made the distinction, the [illegible] He has made it by the mouth of the Apostle Peter, here speaking to us & it is our part to look to the same God to teach us to know the distinction: What is taught us by godliness is not simply love to God — it is love to Him *as God* — it is acknowledgement of Him as God — it is seeing Him reigning — it is seeing His sovereignty — it is seeing that He is God — Again what does brotherly love contain? It is not simply love to men that is brotherly love. It is recognizing in them a bond of union. Now this is a peculiar character which that feeling takes from the recognizing [illegible] that they are my brethren: It is not simply that there is a love, but a love springing out of the acknowledgement of a bond. & is when I have ascended to God I descend upon *my brethren* — when I look to Him from whom are all I feel what it is to find myself linked to all a[illegible] like me [illegible] unity of nature & condition [illegible] [illegible] that [illegible] to the feelings [illegible]

speaking brotherly love. But this is not the same as charity: and I entreat of you to mark that charity is given as the last thing. God is love & he that dwelleth in love dwelleth in God & God in him.

Now my dear friends while love to God in us will be godliness – While love to man in us will be brotherly love – there is a feeling which is properly love itself – which has not the distinctive character of godliness nor of brotherly love, which does not recognise in its object either superiority or equality but which is simply & purely love, & it is this that is placed last. It is up to this we are brought by other things not in the way of their ceasing when it comes, but in the way of its existing with them, & growing out from them, & being in itself the participation in the divine nature. All God's appointment of affection – all the ties by which God binds us together, have in them an appropriate love – but this is above the love which a father bears his child – above the love which a son bears to his father – above the love which a brother bears to his sister – above the love which a husband bears his wife. There is above all these that comprehensive charity which is higher than all these things – not contradicting these things but which is even above that comprehensive love to our fellow men here expressed by brotherly love. This is our calling, to partake in that feeling in God out of which creation springs, & which is therefore before creation – out of which brotherly love arises, & which is therefore above and beyond brotherly love. And this is placed last – Here is the high condition to [illegible] are called. It is that there is to be in us that

thing which if there had been no creation: which if there had been no brethren — no relative connexion could have originated all good things. It is of course like all the rest in us as a derived thing — that is in us as coming from God: but there is intended to be in us. And I entreat of you not to think that it is too much for you to expect to distinguish between these things, for the Apostle Peter did so & speaks of them as so distinguished — & it was the Holy Ghost in him that so distinguished & the spirit that enabled him to write these things understanding them can enable you to read them understanding them.

O that we understood the respect & encouragement contained in these words (James 5.17) "Elias was a man subject to like passions as we are, & he prayed earnestly that it might not rain: & it rained not on the earth by the space of three years & six months." Why is it said that he was a man subject to like passions as we are? just that we might know that he was in nothing different from us. He was just a man trusting in God. These things came to pass not because he was a different kind of man from us — but just he trusted in God. This was the secret. And in like manner when we see the Apostles moving among the deep things of the Spirit as persons at home & understanding what they speak of we are not to say to ourselves they understood it but we are not to expect to understand it; for we are to remember that it was the Spirit of Christ in them that enabled them so to enter into these things. Is able to give us the like in-

entrance in:—& we are therefore to feel ourselves called to expect to be enabled by the Spirit so to enter into the words of God. Therefore I beseech you, my dear friends, no longer to read these verses satisfied with understanding words & why so many things are added to faith; & not understanding the exact thing that is meant; but understand that you are supposed to know what is meant & to glorify God in it, & that you are called to receive the same spirit who enabled the Apostles so to write, knowing what they wrote in order that you may read, rightly understanding ~~these~~ these things & glorifying God in them.

"For if these things be in you & abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

I cannot enter so fully upon this verse as I intended, having dwelt more largely upon the other verses than I had purposed to myself but I beseech you to mark what is here taught, that it is only in actually complying with the injunction the Apostle has given that the purpose of God in Christ is accomplished in you. That purpose is not to bring any one from a place of danger merely to a place of safety; but that we should bear fruit to the glory of God. Therefore the Apostle says to us it is when these things are in you & abound that you have the knowledge of the Lord Jesus Christ fruitful in you: As if he were taking for granted that no reasonable person would suppose that there could be any security in a state in which God's will was unaccomplished. If you are unfruitful in this knowledge, then of course

Gods desire in respect to you is unaccomplished & therefore you are in the very state which He condemns.

My dear friends mark how constantly every word of instruction & admonition & exhortation in the Epistle recognises the condition of union to God as the great thing which God desires to bring us into in giving us Christ & if that is not accomplished nothing is accomplished in you at all. If these things be abounding in you then is the knowledge of our Lord Jesus Christ bearing that fruit in you which it was intended to bear.

But there is more than this said here. We are not merely taught that such is the fruit or such the result which God desires, but that the way in which the knowledge is fruitful in us is our obeying this command.

My dear Friends, I know how easily such an admonition as this is confounded with a mere advice to behave themselves well in their outward walk and conversation. But remember how very spiritual & how very much of the inward man obedience to all these commands is. It is not if you add such & such outward deeds of conduct to your faith then you have the benefit of what Christ did; but it is altogether a spiritual & inward thing enjoined. And what is taught is that when this knowledge is going forth, then the inward man is renewing & fashioning & changing us & creating us anew after the image of Christ — when beholding with open face as in a glass the glory of the Lord in the face of Christ we are changed into the same image from glory to glory.

by the Lord & Spirit. That it is in this process that we are made to be not barren nor unfruitful in the knowledge of the Lord Jesus Christ.

"But he that lacketh these things is blind, & cannot see afar off, & hath forgotten that he was purged from his old sins."

There is contained here if we read it according to the real reading of the passage, both the statement of blindness & the explanation of the cause of it. There is first asserted that the person who is not abounding in the things enjoined is blind. The light is in the word faith. The person who is in the faith is in light. The Apostle has commanded them to add these things to their faith, & he adds that if these things be not added to faith, faith is extinguished. It is not that the faith continues, & that the fruit is not there; but the person becomes blind. It is that faith continues a living thing when it is going forth in living power upon the man, & the resisting of this living power upon us is the extinguishing of the life itself. It is that there is an inseparable connexion between the vision of God's promises being turned to practical account — & our abiding in that vision — between our yeilding to the influence of what God has revealed, & our dwelling in the light of what God has revealed — between our resisting the influence of what God reveals & our coming to be ignorant that God has revealed it — that there is in our cherishing the knowledge & yeilding ourselves to its power that which keeps us in the knowledge, & there is in our resisting the knowledge that which shuts it out.

so that in fact it becomes darkness. This which is a great truth in respect of the great division of men into those who love the light & walk as children of the light & those who love the darkness & continue in the darkness is also a truth in respect of the personal history of every Christian. It is not merely the fact that a great class of men reject the light altogether, & therefore abide in darkness, but that the individual who has come to know the light may be often found in particular instances & in respect of particular light resisting & rejecting it: & is thus in particular seasons blind not seeing afar off — it is a continual truth that unto him that hath shall be given: & he shall have more abundantly, & from him that hath not shall be taken away that which he seemeth to have — that is the person who is seeing & turning to account & longing to profit by the light, receives at every step of the Christian life additional light from God — while the person resisting any light is thereby withdrawing himself from it & refusing to walk according to it; & he thus comes to be in darkness. This is not merely true in regard to the great division of men into believers & unbelievers but of every particle of light that God giveth to us & in respect of the use which those who have known God make of every light which God sets before them.

" But he that lacketh these things is blind "& cannot see afar off & hath forgotten that he was purged "from his old sins." — My dear friends mark this expression "purged from his old sins." It does not merely mean that his sins are forgiven — It means a great deal more:

that he has forgotten the purging – that he has forgotten the blood by which they were purged – the blood shed for the remission of his sins. And it is not as if I were to say – The person who does not abound in these things has forgotten that his sins are forgiven. but that the person has forgotten the blood through the shedding of which his sins were forgiven. The attention is fixed not merely on the fact that his sins are forgiven; but on the fact of the shedding of the blood of Christ, through which sins are forgiven, & the thing taught is, that this blind person; this person not seeing afar off, is in darkness in respect of the shedding of the blood of Christ – is in darkness in respect of the remission & condemnation of sin contained in the shedding of that blood. This is the light – To say that he is blind & that he cannot see afar off, & to say that he has forgotten the purgation of his sins, is to say substantially the same thing – because it is in remembering that we are purged from our old sins that we dwell in the light. Therefore the person who is blind, & not seeing afar off – who is not discerning the truth of things – who is not understanding the heart & feeling of God, is just the same person who is not dwelling in the light of the cross of Christ, & who is not seeing things as they are revealed by the shedding of Christ's blood. The glory of the cross is in this, that if we are beholding it we are fruitful – if not we are unfruitful. The glory of the cross does not consist in this that a person who has once seen the cross shall always be fruitful whether he be dwelling in the light that shines from the cross, or be shutting it out – but in this but there is an unalterable connection between being at

[illegible] the mind of God which is not [illegible]

any moment in the light of the character of God as revealed in the cross from living to the glory of God — that we may shut out this light & cease to live to the glory of God is true: but the glory of the cross is not interfered with thereby, for had we abode in the light of it, we should have lived to the glory of God. But my dear friends there is an awful truth connected with all this instruction. God speaks to us always as men of understanding, & calls on us to know & consider, & understand as for instruction. And therefore having laid down these two principles, that a person who meets the will of God, revealed to him in the mind of God, will be neither barren nor unfruitful in the knowledge of Christ. & that a person who is refusing to live in this life will be immediately found in darkness & ignorant of this very truth, that was given for life — the Apostle then immediately speaks to them as persons who were to be influenced by the knowledge that these things were so — as persons who are to be influenced by this knowledge — that he that sows to the flesh shall of the flesh reap corruption; & he then enjoins us to walk not after the flesh but after the Spirit. Having taught us that the person who adds to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, & charity, will be fruitful; & the person who does not this will be blind; he warns us against being blind in these remarkable words.

"Wherefore the rather brethren give "diligence to make your calling & election sure: for if ye "do these things ye shall never fall. For so an entrance

shall be ministered unto you abundantly into the everlasting Kingdom of our Lord & Saviour Jesus Christ."

Now my dear friends, there is in these words instruction of this kind that while we are supposed to know ourselves as called of God into the condition of living to the praise & the glory of that cross whereby he has made us accepted in the beloved, we are always addressed as persons who are taught that it is in holding fast the beginning of our confidence firm unto the end that we are Christ's house — we are always addressed as people who are taught not to look upon their present place of now living to the glory of God, in the light of something in respect of which there is no demand for watchfulness & diligence in order to abide in it, but as persons who require to be watchful & diligent otherwise they will not ~~be able to~~ abide in this condition. Mark that this is the plain meaning of the words. It is an address to persons knowing their calling & election of God — to persons knowing themselves as called & chosen & brought out of darkness — as now in the condition of living to the glory of God — It is an exhortation to them to give diligence to make this steady, to make it stedfast, sure, & permanent. It has sometimes been ignorantly held that the admonition here is as if it were said Give diligence to ascertain your calling & election — & almost as if it had been said that it was to induce yourselves to be taken into the number of the elected. And thus has it come to be read as one of the passages which are

supposed to indicate that we are not to depend of men the assurance of God's love to them or the assurance that they are now the children of the living God — but according to the natural meaning of the passage, it presupposes that assurance. It is not an exhortation to do things in order to ascertain their calling & election but it is an admonition given to them in order to give stability & firmness to things already past. Observe it is to make your calling — they had a calling — your election — they had this election — it is to make them firm & sure.

Therefore let no man deceive you & be not carried away with sounds without examining & seeing the meaning of things. It is altogether a mistake to conceive that this passage furnishes the least excuse for a person living in uncertainty of his personal interest in the love of God. On the contrary it is this — You who are assured of God's love, you, you are not to suppose that you can enjoy this, or continue in this certainty or dwell in this love, if you do not abound in these things — You are not to expect that your confidence towards God is to survive devotedness to God — you are not to expect that it is to continue while you are dead, cold, & indifferent & neglect the Lord your God, & his ways & will: but if you would dwell continually in this state into which you have been called you must meet this will of your God. It is quite a different thing to say. If you do such things you will be assured of God's love — but I warn you that if you become indifferent, this light will be darkened, & you will forget the unction of your soul from your

... this, & you will become blind. They are different warnings, & the latter is the one contained here; & the exhortation is to give diligence to make our calling & election sure. And how is this to be done? By doing these things. For if ye do these things ye shall never fall. Mark this if. If ye do these things ye shall never fall. It is not simply ye shall never fall — but if ye do these things ye shall never fall, & if ye do these things an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord & Saviour Jesus Christ. The thing taught here is that our confidence is to be inseparably connected with devotedness to God, & this meeting of the will of our God; & that we are never to indulge for one moment in the feeling of carnal security while not meeting this will of our God.

I entreat of you to mark the admonition. I shall speak afterwards of the connexion with the truth that those whom God has given unto Christ for the eternal glory will be kept unto the glory. But I am now speaking of the particular admonition given to Christians, & of the way in which the Apostles treat the knowledge of God's love to us, & our present feeling of our calling & election. And observe that it is as plain as words can make it, that the Apostle here teaches his people always to feel that if they be barren & unfruitful in the knowledge of the Lord Jesus Christ, an entrance will not be administered unto them into his everlasting Kingdom — that except having received this light, they have continually added unto it in themselves, virtue, & knowledge, & temperance, & patience, & godliness, & brotherly kindness & charity, they shall not be received into the Kingdom.

My dear friends, I know that there is no subject in the whole circle of truth that is more difficult of exposition than the doctrine of the perseverance of the saints. I know that there is no subject concerning which the teaching of God is more needed to understand it well. It is not the same thing with the doctrine that one first knowing God is of God — though that is another part of truth. There are many things said in the word of God on the subject of Apostacy which cause more & more difficulty to be connected with the subject. And I entreat of you to know that there is not one [illegible] in the whole Bible, that is calculated if its plain meaning be taken to give any security in the way of holding a [illegible] of safety. We know the awful evil that [illegible] in the experience of unconverted persons from their saying to themselves, if I am ordained to be saved I will not be lost & if I am not ordained to be saved I will perish — & in this way putting the subject away & not thinking of it. We know no one form of thought that has ever occupied the mind of man of which Satan has more handle for the purpose of destroying souls. I wish you to understand me. It is not merely in unbelievers that we may expect to find this work. There is not a bad thing in the unbeliever that may not be in the believer, because it is all in the flesh, & that flesh is always working to the production of the same thing. Therefore every one who has come to know God in Christ is to be on his guard; for remember that there is not one error of which he was formerly the dupe [illegible] he may not be the dupe

still that Satan will accommodate his temptations to the new circumstances in which a person is placed.

Now I believe that just in the same way in which a person deaf to the perception of God & his goodness may speak of the decrees of God and may lull themselves to sleep, just in the feeling that all things are fixed, & may thus be prepared forevlasting destruction; even so a person who has rejoiced in the light of God's goodness – a person who has known good & evil in the true knowledge of it – a person who has been escaping from the corruption that is in the world through the faith of the blood which purifieth & sanctifieth – that such a person may at seasons be blind, not seeing afar off, & forgetting the blood & language, & teaching of Christ, & that at such a time while the reality of the divine life is dead as it were for the time within him, there may arise to his memory in the distance the fact that he has rejoiced in God – the fact that he has passed from death unto life – & that this may arise in such a shape, & so connected with the doctrine of the perseverance of saints, as that instead of his being quickened by the remembrance, he will make it the instrument of security concerning himself individually, which is a carnal one, & of his thus continuing dead to God, & to goodness. What is the preservation against this? It is in the words. "If we hold fast the beginning of our confidence" "if you abide in me" "if you do these things you will never fall"

And the thing a man is taught to recall when he remembers his past knowledge of God's love

& his present [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] the [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that God is the same God now that he was then, & what is to [illegible] [illegible] [illegible] [illegible] [illegible] the fact of his not having been foreordained to glory [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] knowing that he has been purged [illegible] from his [illegible] [illegible] & [illegible] all the [illegible] of the power of [illegible] working in him again to [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] glory of God. [illegible] in the light [illegible] at the time I am dwelling in the light, my joy in the light would be short, and I believe that in such a [illegible] will be felt and understood to be easily and [illegible] connected with this word "If ye do these things ye shall never fall:" for in such a season will the soul be given up truly into the hands of Christ, to have these things done in it.

My dear friends, we should never forget for one moment that we are in the flesh, & that we judge according to the natural man, & that we need a [illegible] [illegible] of these [illegible] things truly. And the very [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

in our minds during that darkness. And observe how the Apostle reasons "Wherefore because these things are so — "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them. & be established in the present truth." So important were they in his mind that he felt himself not released from the necessity of speaking to them even by knowing that they were dwelling in the light of them — but while he believed that they were now actually living in the light of these very things so great was their importance in his estimation, that he still felt it needful to press them upon them.

My dear friends, I have now given you an exposition of a very precious part of the word of God. The principle which I wished to illustrate is the connection that there is between having the will of God accomplished in us, & our dwelling in the light of God. The connexion that there is between our resisting the will of God, & our being in darkness. If our hearts condemn us, God is greater than our hearts & knoweth all things — if our hearts condemn us not then have we confidence towards God.

My dear friends, I know that this precious word is liable to be abused — that every one who thinks himself sincere will take comfort, & say; well; I am a sincere man; I am sure I am in earnest; my heart does not condemn me; & according to that verse, I will have confidence towards God. — My dear friends, I know that many before me, are exposed to this false confidence; but when the Apostle says then have we confidence towards

[illegible] know not anxious. If you are anxious to live
honestly & sincerely this I encourage you to have
confidence towards God: but if your heart is really right
towards God, then you have confidence towards God.
I would ask the person who says, Well, I am sincere
I am in earnest, & therefore I may have confidence,
I would ask him. Have you confidence? not may
you have, but have you confidence? He is without
assurance of God's love — he is without certainty — he is
not dwelling in the light — he is not dwelling in
peace — he is not able to commit all futurity to the
Lord his God — he is not free from condemnation, although
he is sincere. Therefore what he calls sincerity & being in
earnest is not the thing of which the Apostle speaks
when he says: If our heart condemns us not then have
we confidence. What then does the Apostle speak of?
He speaks not of a dark ignorant feeling & earnest-
ness about being saved, but of a person dwelling in the
light, & the certainty of the mind of God upon the sub-
ject of man's salvation, of the plan of God concerning
the judgment of human beings; & believing in the light
& that God is faithful, & honest & true, his plan, he shall
himself have perfect peace. This is a heart having a con-
fidence towards God. It is the condition of a person who
being instructed in the will of God concerning sinners is conscious
that that will is taking effect in himself. That sincerity —
that falsely called honesty of mind, which people lay
so much stress upon & rest so much upon, is common
to all forms of false religion. It is of no value at all in
the sight of God. A man may have [illegible] but

heart can cease to condemn him in the sight of God. How can a man who does not know God know whether his heart is right with God - how can he know whether his heart condemns him or not in the sight of God? How can a man who does not know whether he is under the law or under grace - who does not know whether the blood of Christ was shed for him or not have confidence towards God? His confidence is of this kind. I dont know what God is or has done: but I am a sincere man & I take it for granted that this sincerity will please God - that whether he cares for me or otherwise I know not. This is a person having confidence towards a notion - an unknown God - he only hopes it will do - he only tries to make himself believe; for he does not believe that it will do. - But when he allows himself an hour of serious consideration, then he finds that he is standing on a quicksand, & has no sure footing. Understand the wide difference between the heart not condemning us & having confidence towards God, & the notion that we are well meaning serious persons - very sincere & earnest. The one supposes that you do know God, & that you know what will please Him - that you know what he wishes - & that you know of yourselves that you are in the state in which God would have you to be - the other that you have thought so little of God's judgements, & seen & known so little of yourselves, as that you are ignorant & blind enough to think that a mere earnestness about your salvation will accomplish salvation

for you.

O my dear hearers, confound not things so opposite. I know that this alone is the right confidence towards God, that a man should know & understand the principle of the judgement which is now at hand — that a man should know the character of the judgement of Christ; and in the prospect of that judgement should be able to say "My heart does not condemn me" "Deliver thou my soul" "Keep me for I trust in thee" I am one of those to whom it is promised that they shall stand at thy right hand, because I am one of those who have the character to which that promise is given.

My Dear friends, in conclusion I would shortly state who is this God — what his character is, & what the state of that heart is, in which is the confidence toward God. I mean now shortly to state the principle of God's judgement, & I would shortly state on what principle it proceeds. This is the character of God & this is his judgement. that God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life — that God sent not his Son to condemn the world, but that the world through him might be saved — that God has given to every man in Christ, all things pertaining to life & godliness — that God has made full provision for us to walk with God in newness of life, & that according to the provision which God has made will God judge us, & that when that provision has

not been used as God intended it should be used there will be a pouring forth of Gods righteous judgements.

Now my dear friends, you see how essential it is to your peace & well being, that you should know distinctly, & understand fully what this provision is & its completeness, that you may live upon it, & so be prepared for judgement. And what is it? It is this that by the shedding of the blood of the Son of God your sins are forgiven your sins are remitted — put away — no longer imputed to you — that God is no longer imputing sin to you — that God is not accounting it, while he ceases not to call it sin — while he ceases not to hate it — to condemn it as evil — to be angry with it — yet God is not imputing it to you personally — that it is not a reason why you should be afraid to come to Him — why you should think yourselves debarred from his presence — but that while his judgement of it & his hatred remain unchanged, & while he tells us of his hatred to it in the most awful way, personally, we have all perfect liberty to come near to God as if we had never sinned at all. This is literally & truly, your sins being forgiven. This is literally and truly, their not being imputed to you. And I ask you how you can say that sin is imputed to that man who, notwithstanding of all his sins, has as much liberty to draw near to God as the highest Seraph near the throne. I ask you what notion you have of im-

-puting sin - of dealing with a man according to what sin deserves? what notion you have of accounting a man's transgressions to him, if you hold that the liberty of coming to God as a child to a father belongs to a man & yet his sins not forgiven - I ask if there is any man who has not full liberty to come to God as a child to a father. Can any man dare to say that there is one solitary individual of Adam's family shut out of this liberty. This liberty I ask of you to acknowledge as the reality of the remission of sin - as all the forgiveness that can be given as all that is consistent with God's character - with God's holiness - & that a forgiveness that would imply that a man should escape from wrath in any other way than by returning to his forgiveness that belongs neither to the believer nor the unbeliever. This is therefore the first thing in our condition that the exceeding great mountains of iniquities have been taken away by the shedding of the blood of Christ & it does not need that you should do a single thing or perform a single duty of any kind in order to place you on the footing in which believers stand of having free liberty to come to God as children to a father.

And again this way of access to God, is a living way I know I am saying things I have often said before in your hearing - I know however that those of you who have believed will rejoice to hear them over & over again & those who are not believing them need to be told this [illegible] [illegible]

[illegible]. And therefore I add that God has not only given to all, liberty to come to Him: but also power to come. And what is this power? It is power to come out of ignorance of what God is, into the light of what God is.

But what is it to say that I have now a way into the Holiest? It is taught us that it is now in my power to enjoy it, and apprehend it as a real thing. This is what is meant by saying that through Christ there is provision for our entering into the mind & feelings of God. What is it to [illegible]? [illegible] them. You cannot understand a [illegible] which you dont share. You may know this by your experience of common life. Is it not a common thing with people to say when they cannot understand the feelings of another. "I cannot understand him. I dont know what he means." [illegible] then to enter into any man's mind, you must be capable of the feeling, & to enter into the feeling of the holiness of God you must be holy. And this is provided for in Christ because the second Adam is a quickening Spirit — because the risen Saviour has power over all flesh. Then there is his Spirit dwelling in you to give you the consciousness and understanding of these things, because though flesh & blood cannot share in the heart & mind of God, as it is flesh & blood, yet, through the spirit of Christ in you you may. And this is the way into the holiest that in every sympathy with God: of which Christ was conscious, when he was here on earth, & of which he is eternally conscious — in every such sympathy he is able to make you sympathise; & [illegible]

God to holiness, & that true hatred which he bears to sin
He is able to make a like reality in you. - Again God
has given, in Christ the capacity of delighting in him-
self. Think not that you can be made to have
any true confidence in God by anything else than
this - think not that any prospect of future happiness
or deliverance from future misery can of itself produce
a real heart-felt confidence toward God just now.
You must have a present understanding of God's
mind, & a conscious delight in that mind. -

You know that what God delights in must
be finally blessed. - & must be therefore conscious that
you have been brought to love what God loves, other-
wise you cannot feel that God can righteously re-
minister an entrance of you into his Kingdom. Think
of this. To suppose that anything that hurteth & de-
fileth, & maketh a lie may enter there, or to suppose
that God will give the reward of the inheritance to sin,
this is true ungodliness & doctrine to conceive [illegible]
one moment that there has been anything done for us for
the purpose of imparting to us happiness, & not in the
way of holiness. And this is the salvation of your
souls from every such delusion, that you should
realize to yourselves how self contradictory the con-
duct of [illegible] would be if a person could have the
full assurance of God's favour unless he were, conscious
that God would enable him to love what God loves.
See therefore how essential to your confidence is this
of mind, that God should forgive you sins but
that God should enable you to delight in God.

law. Were it possible to have a true peace through the Gospel without a delight in God's law then would the Gospel pour dishonour upon God's law. These are the two principle things. There are other things that are contained in the exceeding great & precious promises: but I cannot now enlarge. — But I entreat of you to mark these two things contained in the gift of Christ, & see how completely they provide for your having confidence towards God. Christ Jesus is one the knowledge of whom implies that you see yourselves in a condition to rejoice in God, & therefore Christ Jesus is one the knowledge of whom gives peace to the soul. Now then I ask you who know anything of these things, to watch my dear friends, to watch & not mingle with this true peace any carnal peace. It is very grievous to see any who have once rejoiced in the love & holiness of God, after=wards having what measure of peace they have not because they are dwelling in the vision of God's love & holiness but because they have got into the habit of thinking of themselves as God's chosen ones. And I feel that much jealousy is called for that our peace be in God — that peace which passeth all understanding — & not that which arises from having the joy of God among us, & from our having tasted formerly of that joy. O be jealous of it. This is being really to the praise & glory of God — I would have you to be jealous for God's glory. See your=selves as a sacred trust. See your spirits & bodies bought with the blood of Christ. And I would have you to be jealous lest any taint of sin come upon them while

they ought to be continually pure. Our dear friends [illegible] not the [illegible] thing to be conscious of sinning the [illegible] — to be conscious of any backsliding & any coldness — Is it not it is an awful thing that when in Christ there was provision for your being pure you should present such a broken & interrupted service to God.

Our dear friends, I entreat of you to know that God is jealous whether you are or not. I would have you to know that whether you be jealous or not, the Lord is jealous of his glory, & that if you be found departing from God — if you be found backsliding, God will make you experience & feel its effects, & if your own watchfulness do not save you from the taint of corrupting contagion of this evil world — & if you are found drawn to the flesh & finding joys which God forbids, you may expect that God in the [illegible] of his judgments will make you to feel the effects of it, & no chastisement is for the present joyous but grievous

Now my dear friends I desire to speak to those in regard of whom I am entitled to say, that their hearts condemn them & that they have not confidence towards God. I believe they themselves will admit it. A [illegible] person may say, I am a sinner & yet my heart does not condemn me, & I have peace. But if I know from the word of God that nothing but the blood of Christ can purge the conscience, & if the person say that he has not the faith of that blood, then I may say —

upon the authority of God that all his peace is a delusion.
Now what is the faith? It is the faith of what that blood
reveals concerning him — that that blood hath taken
away his sin — that through the shedding of that blood
he has the full & free forgiveness of all sin — & the faith
of that blood is the knowledge that it is the expression of
God's hatred of sin & of His estimate of sin, & that He
whose blood was thus shed has now the Spirit for him,
to make him to walk with God. Any person therefore who can-
not say I know that the blood of Christ was shed
for my sins, & by the shedding of his blood I have the
forgiveness of my sins. Any person who cannot fur-
ther say I know that Christ has the Spirit for me, &
that Christ is even now willing to give me the Holy
Spirit. Any person who cannot speak of these things
knowing them as realities concerning himself — I am
entitled to say to him your heart is not right toward
God. You have not for you cannot have true confidence
towards God — you are not for you cannot be prepared
for God's judgement in righteousness — & all that God
has done for you up to this hour will prove to your
condemnation in respect to your not having received it
[illegible] every man who dies
not knowing that Christ has forgiven him his sins, that
Christ has the Spirit for him & all the fulness of
the provision in Christ belonging to him without a single hair's
breadth of distance between him & these things. I warn
every such person that he is unprepared for the
judgement — a judgement that is very near at hand —
a judgement which is fast hastening. [illegible]

that the Judge standeth at the door, ready to judge according to the deeds done in the body, & that he is yet altogether unknowable in the sight of God. & in him there is nothing over which God can rejoice. Oh my dear hearers, it is not you only but also he that [illegible] that is exposed to the deadening influence of hearing these things often repeated. this is because of the flesh. the song of the redeemed in glory does not lose its interest tho' being sung for ever, & the message of pardon, the glad tidings of salvation should be the sources of life, joy & triumph as often as we hear them.

I beseech you by the mercies of God that you think what it is that God should be slow to part with you, unwilling to let you go. what it is, I think, that he should long over you, that his bowels should yearn over you, & that he should again & again renew the same invitation. There is nothing else than a present love in God, a present forgiveness. God's mercy rests upon a present mercy. It is not that God loved you when Christ died, but as he loved you then so he loves you now [illegible] of this, which comes out in the words of invitation, [illegible] over these objects of his love, is the very heart of Christ at this moment. Has time not changed it. How can time change it? that glory which he had with the Father before the world was, that glory to which he desires to bring you. And if I were [illegible] for the love of Christ to be measured, which is unchangeable, we would say that it must be more intense now than when he is being incessantly enjoying that glory than it was before, for that it is [illegible] that he is now in the [illegible]

glory, & in his humanity experiencing the glory which he had with the Father before worlds were, give us a deeper apprehension of the [illegible] with which he longs over man, that he may submit himself to him & [illegible] Him to [illegible] him.

God bless you! & may God break the iron fetters of that carnal spirit in which you dwell. Are you still balancing? Are you still waiting & weighing. I beseech you by the [illegible] of the heart of God that you now submit yourselves to Christ – that you now give yourselves to him that He may bless you – That you now [illegible] yourselves into the hands of a great God, & that you welcome him to do in you & for you what seemeth to Him good.

Amen!

Sermon XXI.

Psalm XXVI. "Judge me O Lord &c." Read in connexion with this Psalm 1 John III from 18 verse to the end of the Chapter. "My little children let us not love in word neither in tongue but in deed & in truth." &c.

My dear friends. It is an important part of that wisdom of God which is foolishness with men – of that truth of God which the natural man receiveth not, because it is spiritual, that God, through the remission of our sin, & the forgiving of our iniquity, doth teach us a holy confidence towards him & doth impart to us a peace in God which is altogether a righteous peace – which is altogether to the glory of the righteous Lord God, & which is in truth the confidence of true righteousness in his sight. What I at present desire is that I may be enabled to set forth to you how that God being holy – how that God being righteous – how that God delighting in & choosing that which is good, can never warrant any confidence in a creature that is not a holy confidence – can never warrant any trust that is not a holy trust – can never promise the fulfilment of any desire which is not a holy desire – can never give firmness or stability to any happiness which is not a holy happiness. [illegible] have taken by before us that God being good & delighteth in goodness [illegible] – that God being righteous can show

us favour except in ~~our~~ righteousness & that God's own happiness being the happiness of holy love; He can allow of no happiness in his creatures, but the holy happiness which he tastes himself; & never has made & never will make provision for any joy in any one, that is not like the joy our Lord. "If our heart condemn us God is greater than our hearts, & knoweth all things. Beloved if our hearts condemn us not, then have we confidence towards God." Therefore the Psalmist speaking of God, & expressing his confidence in God says "Judge me O "Lord, for I have walked in mine integrity: I have trusted "also in the Lord: therefore I shall not slide". you see the same person resting his confidence towards God upon this that he was trusting God, as one choosing what God would have him to choose & loving that which God would have him love, & rejecting that which God would have him to reject.

The next thing that I ask to be enabled to set before you is the connexion between this confidence in God & the forgiveness of our sins — Or how it is that God puts us in a condition to have this confidence towards himself — And then I shall shew you, as God may enable me how the continuance of this confidence is a continual trust in God's mercy, just as our coming into a condition to have it has been through being brought to trust in God's mercy & free grace. This we are taught in the 11th verse of the Psalm "But as for me I will walk in mine integrity redeem me, & be merciful unto me".

My dear friends, if you come to this Psalm remembering that it is a Psalm of Christ — remembering

go forward 3 leaves to page 3

the holy love of God, so that we can give God thanks at the remembrance of God's holiness, & be comforted by the very knowledge that God hates [illegible] — [illegible] as we love our sins, it is no comfort to know that God hates them, for we would seek to keep them & God has set his face against them. But when we are taught to hate our sins, then it is a deep & holy comfort to know that God hates our sins, because when we come to him & ask him to purify us & deliver us from the power of evil, we are assured that he has a heart to the work, which we are seeking him to work in us. If then any one of us be feeling an interest in the things which are now taking place concerning the Church of God in the land, & more especially as affecting the peace of the Church in this place, [illegible] been feeling concerning these things, with a personal interest in feeling in either the servant of God whom these things more immediately touch, or in themselves & their families, let them both be refreshed & comforted by that which I have said. Let them be ashamed if their trust has been anything else than a trust in God's righteousness, let them be ashamed if their trust has been anything else than a trust in God's love of what is good. Let them be ashamed if they have anything of the nature of party or personal feeling. Let them be refreshed upon the other hand, as we see that it is being a good thing for which we trust God, we are [illegible] trusting him with an undoubting confidence. Let us be comforted & encouraged, & not forget that all things shall work together for good, if indeed

they be things in which we are loving God.

My dear friends, having said this much as to the confidence that is here expressed by our Lord, & the perfect oneness of that confidence with the confidence of the Christian – having proved to you that Christ had confidence because that what he chose he ever saw in his Father's heart to be chosen by his Father, & therefore he could trust his desires to his Father, & the Christian has confidence because that which he chooses he sees in Christ & can trust to have it fulfilled.

I would now seek to set before you how it has come to pass that while we differ so widely from Christ in our personal history, & in respect of what he had personally been, we are invited to be, & may be found in the condition of being one with Christ, in the confidence we have towards God. Now it is the case ~~that~~ of those whose consciences do charge them with much guilt in the sight of God – it is the case of those who know that they have not only sinful flesh, but have sown to the flesh, that such persons may be in the condition of choosing the good thing, & trusting God to make the good thing sure to them – that such persons may be in the condition of choosing the thing which is here chosen when it is said Lord I have loved the habitation of thy house, & the place where thine honour dwelleth & trusting in the Lord, & knowing that the Lord will secure the good thing to us.

Now my dear friends, it is of exceeding

go forward 3 leaves to page 11 –

has this trust. It is in recognizing that the love of the thing that is evil should come to an end. It is in recognizing that it is worthy of God to extinguish the joy which is sinful, but to keep forever alive that which is holy. And thus our Lord having chosen the good thing, having hated the character of evil doers, & not sitting with the wicked doth trust his Father that the good life which he has chosen is an eternal life to him.

And if you understand this you will see that it is because he has chosen the thing that is right because he was choosing the thing that is good, that he could trust God for it. And if you understand this you will see how we should come to use Christ's language. If we be in a condition of choosing the good thing, then we are in the condition in which we may trust God to continue the good thing. If we reject the evil life & choose the holy life — if our hearts do not condemn us, then have we confidence towards God. But if we are choosing a thing which the Lord approveth not then we cannot come with those desires of our hearts & present them to the Lord. It is not therefore a life which up to this moment has been spotless & holy that will put us in a condition of having hearts that do not condemn us, but it is the being now in the state of choosing the good things which Christ chose & rejecting the evil things which he rejected so that the desires of our hearts being holy longings after the image of God, we can trust Him for the fulfilment of them. Think this, for then you will see how we

can use the language of confidence — How we can do so seeing ourselves under the power of God, & knowing that power belongeth to him alone. How our desires are desires with which we ~~can~~ may come to God, & in respect of which we may commit them to the Lord, and trust to him to fulfil them. It is in this way alone that we ~~can~~ see how we can come to him, and appeal to him, & cherish the confidence here expressed.

Thus it is that a person who may have been sowing to the flesh being led to choose that which Christ chose, can commit his trust to God, & can be in a condition of having a heart which does not condemn him. This is the heart not condemning me which the Apostle says I must have if I would have confidence towards God. It is not the memory telling me I have never sinned against God, — it is not the recollection of never having broken God's law — that heart no man ever had except the Lord Jesus himself — that heart I have not — neither is it a heart that would say there was in me something good — that heart I have not for he pronounced over the flesh that in itself there was no good thing. But the heart not condemning me which I may have, is the heart conscious of a choice which God approves, & knowing that God approves the choice can trust God to fulfil the desire. This is the heart not condemning us, & Oh let us seek to be instructed in this that it is not a personal cause or interest with which we are to trust God — that it is not a thing that God will do because of our personal liking to it — that it is not a thing that God will do because of his personal

liking to us, but the Lord always delighteth in good, he always rejecteth the evil, — let us be in the situation of choosing the good & hating evil, & then the which [illegible] God is upon our side — let us be desiring the right thing & then there is no power that is not for us, for power belongs to [illegible] alone. The [illegible] righteous they [illegible] should make us know that they are [illegible] which we should [illegible], not doubtfully but with the absolute certainty that the mighty [illegible] of God is on our side & all things are working together for the accomplishment of their desires.

My dear friends, the state here spoken of is none other than the state to which our Lord [illegible], when he says, Delight in the Lord & he will give thee the desires of thine heart. And blessed be God, that there is no necessity for [illegible] the [illegible] & disappointment [illegible] [illegible] that there is no necessity to [illegible] on a thing which we are not sure of receiving. [illegible] a good thing & a good God will make it [illegible] — [illegible] is always a righteous thing [illegible] a righteous God will [illegible] it too. [illegible] you remember [illegible], that God regards this man & that man [illegible] his cause — Remember that it is not the case that God becomes this man's friend, & that man's friend, & that God will support his friend as an earthly friend would say he would support him whether right or wrong. There is no such thing with God — ~~there is no [illegible]~~ [illegible] with God — He is always on the right side & we must come to be on the right side — If we would receive all [illegible] from God, we [illegible]

banner & delight in that in which he delights. And being brought into this state, thus can we come to God with all these desires & give them to God to be fulfilled. Therefore is it that it is said "be careful for nothing"— therefore is it that it is said that the peace of God which passeth all understanding is to keep our hearts & minds. Because there is no desire that is right with which we cannot come to God, & put it into his hand to be fulfilled by him.

I am desirous to press upon you, the holy character of the confidence towards God which is here expressed; that it is not a person coming to God to know his particular liking for him, so that whatever he chooses he may trust God in regard to it; but that the holy confidence towards God here spoken of, is the confidence of a man who being brought to see what God chooses & delights in, is also brought to delight in it & to say "thy will be done", & to choose what God is choosing & who therefore having thus come to delight in that in which God delighteth can commit his whole cause to God.

Oh my dear friends we are not to feel, as if God in the things which are most personal to us, was in the least departing from his righteous government & we are to know that our high confidence that God will sanctify & purify us — our high confidence in trusting God to purify & sanctify us, is that the thing we seek from God is altogether according to God's will:— that a holy God must long for our holiness, & must be grieved for our sin; it is a deep & blessed peace to have come so to know—

go back 3 Leaves to page 9.

that they are his words, & remembering how they were spoken by him you will best see how they bring low & how it is that God will allow no confidence in us but this holy confidence. You will have no difficulty in at once believing, that these words are [illegible] the life of Christ — You will have no difficulty in at once believing that he cried of heart to his Father & say "Judge me O Lord for I have walked in mine integrity. I have trusted also in the Lord; therefore I shall not slide. Examine me O Lord & prove me, try my reins & my heart. For thy loving kindness is before mine eyes, & I have walked in thy truth." You will have no difficulty in believing, that he who in our nature did continually fulfil the righteous law of love, did continually love the Lord his God, with all his heart, & mind & soul & his neighbour as himself — & who did continually abide in the loving kindness of the Lord, who sought not his own glory; but the glory of him that sent him — of whom it was true that at no moment of his life in the flesh was he found in any other condition than that of having a perfect trust in the loving kindness of his Father. You will have no difficulty in seeing that he having glorified his Father should have the trust that God would raise him up — that God would not suffer him to see corruption — that God would give him the crown & the sceptre of righteousness — that God would greatly exalt him. You can have no difficulty in seeing how that one who had put from him all confidence in the creature, & always had perfect confidence in God, should appeal to the

God in whom he had always put this confidence, asking that he would examine him & prove him, & be content that he should search him, & feel that he could challenge this enquiry without the least fear.

But my dear friends, it is a difficult thing to see how we can take up the same language. It was a trust in God that Jesus expected God to justify. His being faithful he trusted that he would secure that for which he trusted God — that he should live for ever having chosen that which the mind of God — which is eternal life. It is as if he were to say. I have loved righteousness & I have hated iniquity. thou O Lord whose years are from everlasting dost love righteousness, & hate iniquity, therefore do I trust thee, that thou wilt give me length of days, that I for evermore should live. thou wilt give me those good things which I have always chosen, & as I have rejected & crucified the flesh & refused to sow to it, & have always walked in the spirit & delighted in thy law, & in that which is good therefore thou wilt give to me that which is good, & thou wilt not take from me that good thing which I have been choosing. It is well that it is righteous that all pleasure in the flesh should* end in disappointment. but it is not according to thy mercy & goodness, that thou wilt put an end to that which is a holy life — it is not according to thy mercy & goodness to put an end to a holy enjoying of thyself. thou wilt cut off the hope of the wicked but thou wilt not cut off the hope of the righteous.

The blessings [illegible]

* [illegible] that it is [illegible] of that which [illegible] a good [illegible] [illegible] of [illegible]

importance that we know the wide difference; viewing us as we are in our selves, that there is between us & Christ — it is of importance that we know the wide difference between Christ's personal history and ours — What is Christ's personal history? — That being God he became man — that being the second person in the Godhead he took the sinful fallen nature of man & was found in form & fashion as a man that he became a man being still God — though he now had taken unto himself the nature of man that as a man he did continually choose the good & reject the evil & fulfilled all righteousness — & that that perfect holiness which he had before he became man was continued in his becoming man — & was never sullied through his being man but that he was mighty to bring glory continually to the Father & that he always presented himself a living sacrifice holy & acceptable to God so that having been without sin when he came he continued without sin when he took our nature he was without sin & did fulfil the righteousness of his Father. Then he did preserve the place in his Father's sight which he had before of being the beloved Son in whom the Father was well pleased. As he was of one mind with the Father before he came into this world so he continued of one mind with the Father during all the time of his sojourning upon this earth & he continues to be of one mind with the Father in that state in which he is now in our nature exalted to the right hand of God — this is his personal history — But what is our personal history? From the time we

have been persons we have been in the flesh we have been continually under the dominion & power of the flesh excepting in so far as we are brought, through the power of the Spirit of Christ in us, to have the mind of Christ. If then I am at any moment not having the mind of Christ my personal history is quite different from Christs. I have been personally guilty in the sight of God – I have personally broken God's law – Christ has not – I have however his mind, & his trust. Now how is it the case that my having now trust in God is consistent with my personal history that I have broken God's law & transgressed God's holy commandments? How is it consistent with God's government that I should now be rejoicing in God; who at the same time have been doing the works of the Devil? How has God brought this to pass? The great answer is that it is a righteous thing in God to bring us out of sin – if sin is not accounted of in regard to me – if it is not taken into account on the part of God, & if I have the same liberty now to come to God, having a right desire as if I had never sinned at all – if the fact of my having been a sinner, if my conscience charging me with all this past guilt, will not prevent ~~the~~ my having now this confidence towards God, then I may be put on a footing in this respect with Christ who had no sin to be put away whilst I have sin that is put away. This is the fact that through the work of God in Christ, through our being included under Christ as our head, we are

[illegible] fulfilling the law as our head

now in the condition, that God is not imputing sin to any one of us. And thus the thing in which my history differs from Christ's history is no longer a reason why I should not approach God with confidence, because in fact I am included under Christ, & it is Christ's personal history, & not my personal history that is the question. And now seeing that God has thus put away my sin — seeing that God has removed it — seeing that God has forgiven it — put it aside so that it is no longer there, but that I come to God, supposing I come with a right mind, with as much confidence as if I had never sinned at all. This is the pardon which I preach to you & which I say is in respect of all, & embraces all at this moment, so that I can say to any man. I can ask you to come & trust God just for the things for which Christ trusted God & that the personal difference between you & Christ has been removed & that you have been included under Christ, & that none of you are now seen otherwise than under Christ, & that this is done that you might come & have right confidence towards God. I trust you understand this, that the confidence Christ had in his Father was the confidence of one who knew his Father's delight in the things for which he was trusting him, & knowing his Father's character, felt that all he asked was according to his Father's will, & so had confidence. I trust that you are also seeing, that you can never have a particle of confidence which is not of the same kind. If we are to have confidence towards God, it must be

the very same confidence which Christ had, & it must be a heart not condemning us before God. & I trust that you are seeing the wide difference between the history of Christ and your history, & seeing that unless something were done to remove that difference you never could have confidence towards God — that the fact of your personal violation of God's law, if taken into account against you personally would always prevent you from having confidence towards God; because your past guilt was always hanging over you, & you could not come to God because of your conscience being thus burdened.

I trust you see that, this being removed the difficulty is removed in regard to your having confidence — that God has placed you under Christ & given you this place that you might continually come to God as persons whose sins are forgiven & that you are trusting God always for a right thing: & I trust you see the holiness of the forgiveness which I teach you — I trust you see in the first place how it is needful or you could not possibly be holy. & I trust while you see it is needful for your being holy that it was done for the purpose of making you holy. It was done for no other purpose. It would have been unrighteous if it encouraged you in sin. But if it was done that you might be holy — if it was done that you might have confidence towards God, then it has been a righteous thing in God.

My dear friends, see farther [illegible]

forwards which is in this trust, I mark two things in regard to this looking forwards, first the mercy of God & then the judgement. I have explained to you, sometime ago, the meaning of the words poor & needy — I have explained to you how Christ called himself poor & needy. Now we are to call ourselves poor & needy — It is the confession over the flesh that there is nothing in it wherewith to glorify God & it is coming with the feeling that it is due from us to glorify God: with the feeling that we have not in our flesh so to do, & in this state looking for~~ward~~ to God for the Spirit that with the Spirit we may give him glory.

Now my dear friends it is thus while the thing God is desiring is a right thing & while our trust therefore is a trust which is in itself ~~is~~ righteous. I am not in the condition while trusting God of feeling that there is any good thing which recommends me to God, but I am in the condition of trusting God for a good thing & trusting that it will be given to me, though I have ~~not~~ nothing good in me — I am in the condition of trusting that light shall come in the place of my darkness, & holiness in the place of my corruption. This is the constant dependance upon God which is expressed in the words "Redeem me & be merciful unto me." But this has also a reference to God's judgements, which I wish to press upon your attention. If I were to say to you simply, in order that you may serve God without fear, in order that you may now come & receive

that which is good at his hand. The Lord has put away your sins & forgiven your iniquity. But were I to say no more you might then ask, What if I do not take advantage of this putting away of my sin? What if I despise & neglect this which God has done for me, that I might trust him — what if after all I do not trust God. I see clearly that there is the taking away of a great hinderance — I see that my sin is now no obstacle — I see that it is removed — But what if I should continue in my sin — & what if I should love this evil matter — what if I should choose this — what then will be the result, & what the dealing of God? Now it is to these words "judge me O Lord" it is to these that the appeal is made, in respect of God's coming to reveal his righteous judgements — to put honour on the righteous & everlasting shame & contempt on the wicked — in respect of God's coming to bring low the proud, & exalt the humble — it is in respect of this that the person who is trusting God, is looking forward to the time when God will separate those who put their trust in Him from those who refuse to put their trust in Him, & when those who trust in Him shall inherit the Kingdom prepared for them, & those who dont trust God shall be cast into utter darkness. God having forgiven us for the purpose of giving Him glory — God will judge us according as we do not give Him glory. O therefore let no man think God's tenderness & God's love to be merely the opening up of a way to come to God, & then leaving

men & not attending to whether they have believed that which is recorded & obeyed that which is required. But let us all know that the Lord our God being God will bring us into account, & will judge us according to the deeds done in the body whether they have been good or evil — & will deal with us according as we have or have not put our trust in lying vanities, & if we have so done we shall experience the pouring forth of the wrath of God to the uttermost.

I would have you to connect what I have read in the Epistle of John with another word in the same epistle. I. John IV. 17. "Herein is our love made perfect that we may have boldness in the day of judgement." There is here the going forward to God's judgement & there is the statement that the love of God has its object accomplished in us, & that we have boldness in God's judgement; because as God is, or as Christ is so are we in this world. You see it is the fact of being now trusting in God for that which is good, — it is the fact of choosing that which is good which can entitle me to appeal to God at this moment & say search me, & try me; for this alone can give me confidence towards God, & it is the being found choosing what is good, & rejecting what is evil, that gives me boldness in the prospect of a day of judgement. It is not because I have believed something, & thereby got a pardon which secures me in a day of judgement, so that I will not be judged at all — it is not because I have believed something which gives me the imputation of the merits of Christ but if I have believed something

whereby I have been brought to have the mind of ~~Christ~~ God in me, a heart not condemning me whereby I have been brought to choose the good thing, & reject the evil thing: my faith having had power to bring me thus into the mind of Christ, saves me in a day of judgement not because God will not judge me, but because I am prepared to meet God's judgements: & it would be unrighteous with God not to deliver from the evil those who have set their hearts against the evil, chosen the good — because it is altogether righteous with God to recompence joy & love to those who have chosen as God chooses, & delighted in his love; & it is just as righteous in God to recompence darkness & misery to those who rejected his joy & his love. It is a judgement in righteousness ~~with~~ with which we have to do — It is a judgement by which God is to separate between the righteous & the wicked at the coming of Christ, & it is according as men have been brought by the manifestation of God in Christ to choose that which God chooseth, or as they have been hardened & made even more wicked through the rejection of all that God has done to change them. It is according to these two states that man's final condition will be fixed.

Now my dear friends, there is a subject closely connected with this, which those of you who have looked more deeply into these matters may desire to hear something from God upon, in regard to which I would now desire to speak to you, as God may speak by me. It is a fact we know, that those who have been brought to choose the better part are

not perfect. It is a fact that those who have been r-
econciled to God through the faith in his Son, are not
always giving God glory as they ought. How then
does God regard their sin? Does the fact that
they are on God's side – that this is so to speak the
great attribute of their minds – that this is their
character though at times their sowing to the flesh
may be found as an exception to the general feature
of their character – does the fact that it is not the
state of their mind viewed as you divide men into
those who are with God; & into those who are against
Him – does this fact prevent God from taking any
account of their sowing to the flesh? Is there no ex-
pression of God's hatred of the evil in their history?
Is there no expression of God's condemnation of sin in
their history? Have we no manifestation of what
God feels to sin excepting in the dealings of God with
those who reject his Christ? This is the question; &
this question is answered when we are told that judg-
ment begins at the house of God. I believe it will
appear at last, that not only did God feel displeas-
ed with the sins of his people but that God has ac-
tually expressed that displeasure & made them to feel
that displeasure; that God's hand has been upon them
because of his displeasure against their sin. We are
chastened of the Lord that we may not be condemned
with the world & it is not the fact that there is in the
case of those who have believed to the saving of their
souls no judgement upon sin; & no expression of
God's hatred of sin because at last they are received in

glory. But it is the fact that God deals with them in such a way as makes them to know God's hatred of sin & makes them to feel God's condemnation of their own sins.

My dear friends, it is one thing to say that God the righteous God hath forgiven sin, & another thing to say that God will not express his hatred to sin — It is not the fact that God's having given us in Christ the place which we have — it is not the fact that God's having given us access into the holiest by this living way — it is not the fact that his having done so prevents his showing the evil of sin — we know & see that the curse of God which was pronounced at first because of sin has continued, & does continue; & that those who believe & those who believe not, do alike experience this curse.

But there is another thing — a dealing with God in which he makes us not merely to feel that curse which came through sin, & which our Lord bore for us on taking our nature, but he makes us to feel special & direct chastisements in reference to our own acts of offending against him making us thus to know his disapprobation.

It is of exceeding great importance that this should be understood, & that we should not lose God's teaching in just looking on all that we suffer simply as the curse that came through sin, originally remaining upon us as it came upon all; but that we should seek a more personal teaching through what God does. We find in the whole history of God's dealings with the Jews — this

manner of [illegible] on the part of God while his forgiveness was upon them all along & this was a thing quite distinct from the curse which was also upon them all along. & if we would know the holiness of God we must be taught to learn the [illegible] faith of this holy jealousy against sin.

[illegible] ask those who know the love of God that they be very jealous how they see the chastenings of the Lord. I have lately dwelt on the words that the Lord's chastisement is not to be despised. "Despise not thou the chastening of the Lord". I can [illegible] to you what it teaches, that on the one hand we are not to pass lightly through it: that we are not from any consideration whatever to pass over it, without feeling what it contains when God chastises; & on the other hand, that we are not to faint under it, seeing that it is that judgement which is to come with a father's chastisement. There is a difference a great difference between that manifestation of God's wrath against sin which comes during the day of grace & which finds an explanation from love, & that manifestation of God's wrath which is to be expressed in the words "Depart from me" It is good for us to be chastened of the Lord that we may not be condemned with the world.

My dear friends having spoken of the judgement [illegible] [illegible] [illegible] to be taught of God, why it is that God speaks to us as a nation — why he speaks to us as all one flesh, why it is that God threatens judgements upon the nations as well as upon [illegible] [illegible]

that you would be taught to redeem to God all that interest which God sees it right that you should feel in your families – & countrymen that this should make you look earnestly to know what God is going to do. I believe that God's judgements are very to be manifested – that the wrath of God is very soon to be poured forth – that the iniquity of the land is heavy upon it, & is crying out to heaven for vengeance. I feel it therefore right that we should have all our interest in our families & friends brought to work upon us because God would have it work. I feel that religion should not be so much a merely personal feeling even where it is real & where there is communion with God. I feel that it has been a device of Satan that we should have been taught to feel as if the judgements on the nations were a light matter. It is no light matter that our country should be filled with anarchy – it is no light matter that the trust of man in his brethren should be broken – it is no light matter that society should be thrown into utter confusion – it is no light matter that every man's hand should be against his neighbour – that all the worst, & most horrible passions of men should break loose – It is no light matter; but it is the facts that these are among the things wherewith God scourgeth – wherewith God punisheth – & that they are not to be seen or dreaded by us as things that come from men: but as things which God sends in his wrath to the nations – Oh that

God would put it into the heart of every one of you who know anything of the peace that there is in having God for our refuge to plead [illegible] with God in behalf of your fellow men, that they may be brought to know that God is a refuge; that those who have not yet entered into this sweet retreat may now be warned to consider how they ought to feel in such awful times, & now seek that knowledge of God which will cause them to be hid in his pavilion till the indignation is past. I do not speak of the peculiar privileges which will be seen to extend to those who know God's love in their hearts. But one thing you must know that when all is confusion & consternation – when men's hearts are failing them for fear – & when they look to the right hand & to the left & find no peace, that a sure knowing the mind of God in it, & a faith which looks beyond the darkness & rests on the light & the glory which is to succeed the darkness, must be the true blessing. Now my dear friends God desires that every one of us should have this blessing. It is our own unwillingness to receive it, if we have it not. He longs that he may see in you that confidence which was in Christ! –

Amen!

Sermon XXII.

You will find the portion of the word of God from which I wish to speak to you in his name, & his strength in Romans VIII.

My dear friends, I have now read to you a chapter that is peculiarly comprehensive containing within it a very wide circle of doctrine. In this Chapter we learn the great principle of God's judgement that there is no condemnation to those who are in Christ Jesus – not that there is no judgement; for we must all stand before the judgement seat of Christ: but that there is no condemnation in the judgement – that the judgement is to them one of acquittal & approbation seeing that they have boldness in the judgement inasmuch as they are in the world as Christ was in the world.

We have then set forth to us the manner in which it comes to pass that any one is prepared for God's judgement so that there shall be no condemnation for him on that day – that is inasmuch as he has come to walk not after the flesh but after the Spirit. We have then set before us the provision made for our being found walking in the Spirit – the history of God's dealings with man to this end "for what the law could not do in that it was weak through the flesh God sending his own Son in the likeness of sinful flesh & as a sacrifice for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit," teaching us that it is through the work of the Spirit that the law and [illegible]

filled in our flesh; & that Christ made himself a sacrifice for sin, & having condemned sin in the flesh did receive power over all flesh that he might give eternal life to as many as the Father gave to him & thus it has come to pass that a provision is made for this purpose that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. Then we have set before us the great necessity there was for such a dispensation as this, inasmuch as the minding of the flesh is enmity against God, inasmuch as to be carnally minded is death, & if any would please God they must have the Spirit of God & so have in them the mind of God. Then there is set before us the high distinction which belongeth to them who have God's counsel fulfilled in them, that they are heirs of God & joint heirs with Christ — that God putting his own Spirit into a man does so in order that this man may be an heir of God first making him a son, & because a son an heir. Then we have set before us the two parts of the inheritance, the first that we suffer the other that we reign. Our Lord first suffered & was then exalted to reign; so also is it with all who are heirs of God & joint heirs with Christ. Then follows the great principle upon which he has acted in all this, & it is with this that I desire now to occupy your attention, that "all things work together for good to them that love God." After this there is set forth to us this most important doctrine — that the fact that any are now believing — that any are now rejoicing in God, through Christ is to be referred to the electing purpose of God & has originated not in anything in themselves; but in the mind of God which has made them to differ: & then follows the glorying in the union with Christ with which the

Chapter concludes. I do not enter into any of these topics, but this one with which I would seek to follow up what I addressed to you last Lord's day that all things work together for good to them that love God.

Those of you who were present last Lord's day may remember, that I dwelt then upon this most important truth, that the confidence towards God which is cherished by the child of God is a holy & righteous confidence that it is not confidence of this kind that the person cherishing it believes that God will depart from his righteousness in dealing with him, & will exempt him from the strict application of that righteousness according to which he governs: but that it is a confidence connected with the knowledge that he cherishes the desires which God approves & for the fulfilling of which he can trust God. No man can come to God, knowing what he is about, & ask God to do anything that is not for God's glory: whence it follows that none can have confidence towards God unless they have been taught to choose what God wills. I wish now to state to you what is it that is according to God's will. It is said that all things are working together for good: to a certain class of persons & this class of persons is marked out by reference to something in their character: & we are thus taught that God makes a distinction between their character & the character of others. Now seeing we are all under this God, the question of most interest to us is what is the condition in which a creature may be found to be able to say of all the actings of the mighty God that they are working together for good to him. Consider

what it is that I say, that there is a class of beings under God, each & all of whom may say, however much or however little they may know of God's plans, that all things work together for good to us. Oh! think what a provision for peace there is here, seeing little or seeing much of the thing that God is doing, if we have this confidence that they are all working together for good to us. This is the subject on which I now seek to fix your attention, that all things are working together for good to them that love God.

My dear friends, I desire now to be enabled to set forth to you what it is that is here expressed, when men are spoken of as loving God. Who are the lovers of God? What is it to love God? To love God is to love a person - God is a person. It is not to love a notion - it is not to love an opinion - it is not to love some abstract thing. It is to love a living being - it is to love a living person for such is God. I have often dwelt upon the importance of realising God's personality. Love can only find its object in a person. God, in setting himself forth to be loved by us, teaches us to see Him as a person. Now mark. They that love God, in loving God love a person - they that love God love one that they can speak to - they that love God love one that they can think of - One that they can address as a person. But to love God is not merely to love a person but to love that Being who is above all; because He has created all, & to whom alone power doth pertain. To love God then implies that you love a Being who has all power - that you love a Being who has everywhere throughout the universe all power - that you love a Being out of whose mind all plans which are fulfilling around us are

taking their origen, & in whose purpose all [illegible] is [illegible] their fulfillment — this is to love God. Now, mark my dear friends that it is not a kind, a good, & an affectionate person, but a God, you are to love. & I am anxious that you should also fix your attention on this, because while I know that we cannot love God except through the knowledge of his goodness, yet I also know that the great difficulty of loving God is in the fact that it is a God we are to love — I know that if we were to see the same holiness — the same goodness — the same excellence in any other than God, which we see in God it would not be so difficult a thing to love. To rejoice in Him as God is what our rebellious hearts are most [illegible] to. They will not have God to reign over them. In the second place therefore, to love God is to love him as God — to rejoice in the fact that there is in this Being all power — it is to rejoice in the fact that he reigns & governs & none can [illegible] Him what doest thou? [illegible] God implies a delight in this. In the third place, to love God is to love God as He is in his true character. To love God is to see the character of God, & ~~that~~ while you are feeling that there is a God to rejoice in the thought of what that God is [illegible] that you should be [illegible] rejoicing that there is a God, & that the reason why you rejoice that there is a God the reason why you delight in him as God, is what you know about him — if your joy & delight in Him proceed from anything else it would be no glory to God — your praise would be no glory to God if it was not the result of what you know about God. To love God is thirdly, is a [illegible] towards God a-

delight in what you know about him. It is to ~~know~~ behold Him in the understanding of his character & feelings — & that understanding the principles of his conduct — knowing the reasons of all he does you see in them what attracts your hearts.

But my dear friends, this is only stating a defini[illegible] but I understand the words "Who love God" to have a still deeper & farther meaning. It is not merely that there is before your minds a person that you love — & it is not merely that this person is God, & that you feel in regard to Him as God, & that you see in his character what awakens your admiration & delight; but love implies a desire of communion with Him — love implies an interchange of feeling with Him. It is not a thing that will admit of your just thinking about him, & admiring him as the King of a country of whom you know that he is praiseworthy; but love seeks communion with the person beloved: & therefore they who love God are they whose hearts thirst for God — they are those whose hearts cry out for the living God — who feel that their happiness is in the conscious passing & repassing of affection between God & themselves. This is the real root of the word love, as spoken with reference to our feeling towards God: & I entreat of you to mark this, because the natural man feels as if there was a want of dignity — as if there was a want of seeing God in his greatness — as if there was a taking from his high place & exceeding glory in conceiving that love to God, such as we are required to cherish, is this companion-able

-able feeling. this interchange of the heart & affections.

Now my dear friends the whole testimony of the word of God is that God [illegible] a holy response of affection — that God [illegible] from his creatures [illegible] [illegible] — that it is not his dignity or greatness to keep himself at a distance from his creatures — but the dignity of God is in his coming very near the humblest creature He has made that can understand that there is a God. God is glorified in dwelling with us, & in dwelling in us, & the love of God implies that there is in the heart the seeking for companionship, not with a mere distant admiration — not with a cold or even impassioned admiration of what is in God but a real seeking of intercourse with God as a man has intercourse with man — a meeting of heart with heart — a resting upon & a delighting in his sympathy.

These things are all brought together in this, that to love God, further implies that you are contented not, as in the case of your fellow creatures to have a love which you do not receive from them — but that you are contented to have love in you which you receive from God. It is a different thing to say that I can meet the love that is in God with a love that I have in myself from seeing that I am [illegible] him contented to receive from him the power to love him — contented & rejoicing that the very love I have in him is through his own Spirit dwelling in me — that I am rejoicing & find a deeper joy in the consciousness that it is God in me that enables me to love God than if I were conscious that I myself of myself did love God

If I could have ever so much communion of understand=ing with any brother in Christ, I am not a fountain to him & he is not a fountain to me, & neither of us gets anything out of the other; but when I have intercourse with God, I am conscious that the love in me is in me only as a recipient — I am conscious that I am debtor to God for the love wherewith I love him. I understand that those persons for whom all things are working to=gether for good are those who thus love God.

But what is meant by this, that all things work together for good to them that love God? My Dear friends it is a very awful thing to hear the way in which people speak of Gods glory; as if Gods glory & my well being were different things — as if Gods glory were some selfish thing that God is pur=suing & pursuing in a selfish way, & as if He would sacrifice his creatures for his own glory. But it is a truth that when we see all things working for Gods glory, that we really understand what we have to rejoice in. Let it be the case that all the hearts now here present are meeting God, through the power of God's Spirit in them, with that holy admiration with that union of heart & feeling, & with that acknow=ledgement of God in the Soul, which I have now been setting forth, & I ask you is it not the desire of every one of your hearts, (supposing that the joy is secured to us,) that God's glory is secured to us? Are we delight=ing in God? What is God's glory but the coming forth of the revelation of what is in God? And if we see it to be lovely, do we not desire to see it

revealed & manifested? And is not then, the setting forth or declaring of the excellence which we see in God the thing which all our hearts desire? Assuredly it is, & therefore the persons who really delight in God have no other interest than that which the heart of God cherishes, even that the excellence which is in God should come forth & be universally rejoiced in. Thus it is that all things work together for good to them that love God, for God is their inheritance & that which they enjoy in God is God's glory — & the more you increase God's glory, the richer you make their inheritance — the more blessed you make their portion. Understand then I entreat of you that the being heirs of God is just the enjoying God — it is the having God as a portion. It is that I should always be enjoying as a portion that which is coming out of God — that which is revealed of God. People think it a mysterious way of speaking when we say that we have God as our portion; yet it does not appear strange to say that the affections of our friends around us are a portion — a precious portion. Yea I ask you what is your portion? Is it your food or your raiment? Certainly not. You would feel that the man who said so degraded you. A man's portion is the affections of his wife, of his friends, & relations. This love of his fellows is the sweetening of life to him — it is his portion. Take this away & his portion is gone. If God has made it thus to find the sweetest portion in our friends & those who are dear to us — why should we think it a strange

thing, that the affections & love of God should be a portion. Is there not in the working of the minds of others – is there not in the sprightliness & talent which others display a source of far deeper interest to you than in the material world around you? I entreat of you do not keep back from the understanding of your high & holy calling which is nothing else than this that you should be heirs of God – It is that whatever throughout time & eternity comes forth of the untold depths of the heart & mind of God should be coming forth to you as your portion, your joy & your happiness.

If indeed we are heirs of God, don't you see how it follows that all things will work together for our good? If indeed in point of fact, God is revealed by the history of God's universe, & if as we go on through eternity there should be more & more discovered to us of God, & if in all events there be a secret of God for us to know, then they who have been taught to find their blessedness in what God is will find all things working together for good to them. If there is anything in which God is not, then out of that thing I cannot expect to get good. If there is any thing which has not fitness to make me better acquainted with God if there is any-thing which has no fitness to let me more into the secret of his heart & feelings, then that is an event from which I cannot expect happiness. But if in truth there is a discovery of God in every event – if God has stamped something of his own mind on

everything he does, then I have only to find out that thing & the event is working for my good. All things then work together for good to them who love God; because all things speak of God — because all things tell them something that is lovely concerning him & commend him to their hearts, & make them to know him as chief among ten thousands & altogether lovely. It is knowing a precious thing indeed to know that in all things God is working for good to them that love him.

Now my dear friends I would ask you in the third place to consider the righteousness of this. I have pointed out to you the character here described of those that love God. I have shewn you that it is the fact that all things work together for good to them that love God — & now I wish you to mark the righteousness of this principle — that it is a right thing it should be so & that it were were an awful thing were it otherwise that it is a cause of exceeding glory to God that real and permanent blessedness should be limited to those that love him. Our hearts tell us — that conscience which God has given every one tells him, that it is a right thing to encourage that which is right & an evil thing to discourage that which is right. Our hearts therefore tell us that for a God having all under him to show favor & give encouragement to that which is evil would be altogether inconsistent with his being good himself. Out of this it arises that God cannot take any other rule of

dealing with his creatures, than this that he should shew favour to them that love him. This is not selfishness — it is not like one man being flattered by the love of others. Do not deceive yourselves into the idea that it is from a kind of selfishness that God will shew himself kind to those who love Him.

In the first place it is not selfish for God's very nature is such that he is perfectly happy without anything that He can receive from His creatures. If God be independant of his creatures then it is impossible that they should ever be able to work upon selfishness in Him. There can be no selfishness in one who is infinitely blessed in himself. But further you must surely see that it is the right place of the creature to love its God. But above all see God's character vindicated from all misconception in this that God would have all men to be thus blessed — that God seeketh all men thus to love; & that as truly as truly as God himself is love & holiness: so truly is God grieved by the absence of love & holiness in his creatures. Our God would have all blessed by having all to love Him. Therefore let us not feel as if God were like ourselves. His ways are not as ours, nor are his thoughts as our thoughts & when he is jealous for his own glory, when he is jealous of our hearts & affections, & offended by our withholding them from Him & giving them to the creature, then our Lord is most holy in this jealousy over us, for it is the true love he bears to us, & the hatred he has for sin, that makes Him thus jealous, that we should serve Him. God does not need us

& therefore we cannot conceive why God should take the pains to draw our love to himself, excepting that He loves us. If man cannot be profitable to God, what makes Him to be at the pains to draw us to Himself? It is that being love He seeks love from the creatures which He has formed.

Having thus explained to you what it is to love God, & having explained the righteousness of God in the principle that he deals with men according as they do or do not love Him. I desire to direct your attention to the way in which we may come to love God. I desire to preach to you the Gospel I desire to show you how it is good news to you that all things work together for good to them that love God.

"All things work together for good to them that love God" what I am now to ask your attention to is how it comes to pass that I can preach this as good news to every one of you. Supposing that you were all without God, that none of you had ever yet loved God, even supposing that this were the case with all, which I do not doubt is the case with many, I would still feel that I was coming to you with good news when I told you that all things work together for good to them that love God, yea when I tell you that every one is cursed that does not love God, & blessed alone are they who love God. This is first of all & above all needful, that you should understand, God does not change things to accommodate them to your wishes, that the law is fixed & stable that all things work together for good to them that love God but I say unto every one of you that I tell you good news when I declare that all things work together

for good to them that love God. Why is it good news if a man does not love God? — if a man in his heart does still hate God — if a man is in the sight of God still regarded as a [illegible] of God — & this is the case with every unconverted person that hears me whether that person knows it or not — whether he will confess it or not — if a man hates God how is it that I call it good news to tell *him* that all things work together for good to them that love God — seeing that this is not his character — seeing that his character is the very opposite of this, & that blessing is limited to those that love God, & that there is not a blessing that can come to him as he is? This is the reason that I have something to tell him about God which if he believes it will have power to make him love God — thus it is that I have good news for him. It is not that I can say to him I know that another has loved God for you — I know that another has loved God for you. I know that Christ Jesus has fulfilled the law of love for you & that his love & his righteousness will be imputed to you — but I have something to tell the man concerning God & if he receives the tidings which I bring they will cause him to love God. If I told you all that you need not love God — that Christ loved God & therefore you are ~~not~~ at liberty to do as you please — to be the haters of God — would that be like God? would that be love in God to say I don't care whether you love me or not — another loves me. Is not this contrary to all the feelings which God has put in you? Assuredly it is — & therefore our

Gospel is not one coming to you & stating that you may be safe without loving God; but it is a message to put you in the way of loving God — It is a message intended to draw your hearts to God, & so to bless you. It is not to make you happy by giving you a safety or a peace while your friends & relations are occupying your hearts, & God is out of your hearts: but it is a message to give you peace & safety by putting God into your hearts & making Him the centre of your affections, & making your desires, your longings, & your feelings all connect themselves with God. What is the message? That Jesus Christ is Lord to the glory of God the Father. This is the message God would have every one to bow to him, & this is accomplished in their bowing to Christ, & the only bowing he speaks of is the homage of the heart — the will bending & coming to receive God's will to reign. Now therefore understand it. This is the way in which you are to love God by knowing that God is revealed to you in Christ Jesus. The infinite God — the invisible God — the originator of all things — you cannot search out you cannot understand or know. No man knoweth the Father but the Son, & he to whom the Son revealeth him. But God in Christ you may know for Christ is a man while he is God & the human feelings of Christ are the very feelings of God, & the heart of Christ is the heart of God. And now therefore God can say to you. You have loved your fellow men now come see the man who is God. Come & behold his beauty — come & see his claims on your affections.

come & see what he feels for you — come & see how he cares for you — just come & be acquainted with the mind of Christ, & your hearts must needs be filled with love to him, & in loving him you love God. If Christ had not been, God had done a thing that was well fitted to make men idolaters in sending Christ into the world — if God is not revealed in him who has such power to draw the heart to him, because of his exceeding loveliness, then I say God never did any thing so fitted to take our hearts from God, & fixing them on a creature as in presenting Christ to us. But if Christ is God, then in loving Christ I love God — & there is no danger of my heart being filled with the attractions of a creature when it is filled with the attractions of Christ seeing that the man Christ Jesus is God over all blessed for ever.

Then my dear friends this is the good news, the God who is now on your right hand & on your left, though you dont see him is Jesus Christ. He that has seen Christ has seen the Father & in all that Christ felt, & in all that Christ spake & in all that Christ did he tells men what God thinks & feels concerning them. This is the confidence towards God by which God is glorified. It is saying that no man could see Christ — that no man could witness Christs tears — that no man could hear Christs words — that no man could witness Christs crucifixion — that no man could hear Christ saying — Father forgive them — that no man could be in the knowledge of these things without knowing

that there was in Christ a real love to him — a love which all his enmity did not quench. No man could [illegible] know Christ without knowing this. This is the glory of God, that this is God.

My dear hearers it is one thing as I have said to you that day, repeated[illegible] before now, to have certain notions about God & to know God as a person. Therefore it is one thing to know Christ & another thing to know about Christ & the thing I now seek to press on you is that in saying to you, your sins are forgiven by the shedding of his blood that in saying to you he was raised on account of your justification — that in telling you of the coming kingdom & glory — that in telling you of the judgment which is to be at the coming of Christ — in speaking of these things to you I am seeking to make you acquainted with the character & name of your God. You are not to see things as mere facts; but you are to see God in them all. You are to see God the same yesterday today & for ever, & that while some of these facts are past & some are to come yet the God whom these things discover is the God with whom you have always to do. God was not a different being the day on which Christ was crucified on Calvary from what he was when he said Let there be light & there was light. He is the same unchanging God. It is not what God would have you learn — You are only rightly taught when all this information has shed light concerning the present character of the God with whom you

have to do, so that after having been taught what God has done & what God is to do you must be made to feel that in everything God's very mind is that very mind which is expressed in all his doings. If I think that Christ revealed God when he suffered on Calvary, but do not think that he is revealing God when he judges the world I am feeling as if God was all tenderness & that there is no righteous principle in the heart of God. If on the other hand I only see God in Christ coming forth in a day of judgement & eternly dividing between the righteous & the wicked then I would be exposed to the error of feeling as if God did not love men at all without regard to their characters. But if you see the one God, the one living & true God, as unchanging in heart & feeling from eternity & put together these two acts of grace and of judgement then I have fully before my mind this true picture of God, that I see him loving the sinner, & righteous to punish the sin — I see the yearnings of his heart to bring the sinner out of his awful state, & his righteous wrath against the corruption of that individual. In that case I will feel in everything I see about me, the mind of God expressed to me by all these actings of God. I trust that you are able to see this, that if a person does one action today, & another to morrow, that both these actions must be taken together to know the man's character. So is it with God in Christ. Christ first died for man & afterwards he will

judge men & in both he is God.

Now my dear friends this is the practical conclusion – that we are to gather information from what is past, & from what is to come from the history of the past, from the prophetic annunciations concerning the future & to know that God is one in mind both in what He has done & in what he shall do. And that you may see how truly the mind of God & Christ is one mind I would direct your attention to those passages of the Book of Psalms in which Christ is praying for the judgement of God upon his enemies. I wish you to understand this matter. It appears a very mysterious thing that Christ should pray for men that God would forgive them, & that Christ should pray for men that God would punish them. It appears a very mysterious thing that there should come forth from the same heart both these things & we are apt to feel as if they were inconsistent. But the full explanation is here – Christ's mind is the mind is the mind of God, & the mind of God is a mind of forgiveness to sinners & at the same time of wrath if that forgiveness does not reconcile the sinner's heart to God. This is the mind of God – a mind of love that survives the offences of men – a mind of love that comes forth to them in their offending state, but a righteousness of mind that will punish them if that mind of love has not brought them back to himself.

Now if we feel that it is right

=cy in God to punish in a day of judgement - if we believe that the person who is to judge is the son of God, who is also the son of man then we will see clearly that unless we can understand how he should prayed for the punishment of those who continue wicked, we are supposing that his mind is changed before he comes to judge - If we cannot suppose him, in the days of his flesh looking forward to the judgement, and desiring that judgement - then I must feel in my heart as if there were some kind of cruelty in God to judge. - If it be righteous in God to judge in God to judge, then it must be righteous to desire that judgement: & if our prayers are to be the echo of the feelings of Gods' heart, then we are not having the mind of the Spirit, which is the mind of Christ, which is the mind of God, unless we can yearn over sinners in their state of enmity, longing that they may be brought back to God, & yet put to our seal to the righteousness of God in the wrath that is to burst upon them if they do not return.

There is a most important practical matter connected with this - vengeance belongs to God - but you must not forget that so long as our hearts are not really recognising the righteousness of what God is about to do, we cannot really believe that he is going to do it - So long as a person does not feel how righteous a thing it is that God should judge the world - so long as a person does not see the desireableness of it he is not truly expecting that it will be done -

I believe it is the case that most people have no real faith in a judgement at all, & the fact that the wicked are to be cast into hell they are not in their hearts really beholding it as a certain thing but as they feel a shrinking personally from their own just condemnation so they have a fellow feeling for their fellow men & although they see many evils come upon them because of their misconduct yet they are not in their hearts seeing it a righteous thing in God to punish & the person who is not seeing that it is altogether righteous in God to punish the wicked cannot in his heart believe that God will do it. And what is the evil of this? It prevents us from realizing the frightful condition in which those are who are not prepared for a judgement. We can behold the mass of men with a name of life while they are truly dead, & not have our hearts moved by their awful state but if we are believing that the judgement & wrath of God are impending over them: if we are hearing the cry which is ever ascending from the sin of the world crying out for vengeance then they will be moved to feel for their melancholy state, & our mouths will be opened to speak for them & we will be moved in prayer for them: & every means for their conversion will be precious in our sight. I dont believe that there is a person in all this assembly so hard hearted that if he saw every person here labouring under some awful disease of which he himself had been cured & knew that that which had cured him

was able to cure all the rest. I do not believe that he would for a moment delay earnestly to recommend the medicine which had cured him to all the rest. Why then are men so careless about the souls of their brethren? Just because they don't believe that they are in danger. If you see a man under a severe disease, or undergoing some operation getting a limb cut off for example... You are sorry for him, because you understand what he is feeling: but if you are blind this thing may be going on & yet not affecting you. So in like manner, the precious souls which have all been bought by the Lamb of God are perishing — we are moving about among such persons, & how are we affected by them? Is it not true that you are more affected by hearing of a man having broken his limb than by this awful spectacle? Why is this? Is it because you don't believe that God will judge the world in righteousness. Men feel as if their fallen nature was some excuse. They find some excuse for themselves in the evil of their own hearts; & we are inclined to take part with them in so excusing themselves, & so we cease to feel that that wrath is hanging over them which does hang over them. Therefore it is most important that you should know & continually realise that assuredly God will judge the world in righteousness — that God will separate between those who love him & those who love him not, & that there shall be no peace for the wicked.

Now my dear hearers I desire to speak a single word according to that distinction I have always recognised existing among you — the distinction between those who are converted & those who are not — the distinction between those who know & have tasted the love of God in Christ & felt it as life to their own souls & those who are strangers to that feeling.

I speak to those first who do not indeed know & in their hearts experience, that in the name of Christ there is life for them. & I ask them to see in God all things for them. The words of our text are spoken not with a reference to the persons but with a reference to the love. It is not that if I am a converted person every thing will work together for my good. That is not the doctrine — But it is this that in loving God I will find good in every event that is every event which I meet with as a lover of God does me good — that is if I sow to the Spirit I shall of the Spirit reap eternal life for if I sow to the flesh though I am a converted person yet shall I of the flesh reap corruption. This is a most important distinction. Converted men often comfort themselves by saying that all things are appointed for their good. I say so too — They are intended for good to the converted as well as the unconverted. I feel it a most awful thing that any should conceive of God as if he intended events only for

the good only of the righteous & that he spares those who perish only for the sake of the elect. This is surely a doctrine of devils. But while I say to you that all things come from God, during this day of grace for the same purpose for which Christ came & told the secrets of God's love that what God now says & does to every man comes forth from the heart of God for the same purpose as Christ came forth even to bless him by turning him from his iniquities. But does every event therefore do him good? Certainly not. Not only is it the case that God's dealings are without profit to the unbeliever in those very things in which God is continually seeking to bring him to himself. but that God's dealings are without the profit God intends to the believer unless he receive them as God intends. Everything will work together for good to you if you take it as a child of God should take it - If you take it as a lover of God then it will work you good but not otherwise. And I press this upon them because I see ~~much~~ persecution & grievous judgements impending over the children of God - because I know that for their sins there will be a trial for the people of God such as has not been for a long long time And I am anxious that they should not go into this blindfold, thinking that they will get the good of it they dont know why how. But I warn you that if a man pass lightly through the Lord's chastening he will

not be benefitted by it & that the event however full of God, & however instructing in itself & however fitted to raise up the creature to dwell in heavenly places in Christ Jesus, if we do not meet that event in the right spirit it shall bring no benefit to our souls. Recollect that you are called not to an act of faith but to a life of faith - that there must be a continual coming into light, a continual coming out of darkness, for they are always to be coming out of the flesh & always coming into the Spirit. And more especially I call upon them to know that under whatever form they are called to bear the cross of Christ, they are not to think that they will be benefitted by the trials of whatever kind they are, unless they meet them in the love of God. Then they shall be carried by them further into the secrets of God's heart towards them, & be made to say It is good for me that I have been afflicted. But if they pass through them & do not meet God in them, then will they receive no benefit.

This is the practical advice which I feel myself called to urge upon those who know God. And now my dear hearers it is not to man - it is to God & to God alone that I can go for my comfort - when I think of those who have so long been hearing in this place - who have again & again heard the word of life from my lips & who are still not in a condition to receive what I have now told them as good news that all things shall work together for good only to those that love God. I know well that the great proportion of our people are not in this state, &

that they have continued in the opposite & awful condition notwithstanding their having been again & again told of that love of God which ought to have changed them — & this is to me a heavy burden indeed. I would now in the Spirit of Christ solemnly & affectionately ~~warn~~ call upon every one of you to remember that as God has appointed a day in which he will judge this world in righteousness by that man whom he has ordained Jesus Christ, & as love, love to God, & love to man is righteousness, that no one of you is prepared for God's judgements who has not been taught this love of God & has not had it written in his heart; & no one has that love written in his heart who has not written on his heart the record of God's love to him "we love him because he first loved us" & because we know that he first loved us, & those who know not that God has loved them, & given Christ for them, & that in Christ they have the heart of God to themselves revealed they are without love to God. Oh think not to mock God. God is not to be mocked. ~~Think~~ Think not that an outward obedience, that a restraint, perhaps very little in many cases upon outward conduct — think not that a certain measure of desire to be saved — think not that these things will stand the test of God's judgement. If it is true that many have done mighty works in his name & yet cannot stand in the judgement — if such things are possible & we know that such things shall be, how can it be that men are entitled to a moment's peace who [illegible] comfort than a certain

degree of seriousness, or earnestness! who have not yet known what it is to have the love of God in their hearts, who have not yet known what it is to be feeling the spirit of Christ crying Abba Father within them.

My dear Hearers this question is a remarkably no light question because it concerns the principles of God's judgement. To say that a man must be assured in order to be in a safe ~~way~~ condition in the prospect of God's coming judgement is in other words to say that God will act on the principles that have made the whole Bible, & more especially the book of Psalms. that he will show his favour to those who have trusted him & pour forth his wrath upon those that have not trusted him. And to crave indulgence for uncertainty is to forget that assurance where God is known to be holy is holiness — that assurance where God is known to be love implies love. And therefore it is that we demand assurance not for the sake of the peace it commands, but because, while God loves holiness & hates sin, no one can be in a condition of having real confidence towards God except he is taught to love the holiness that God loves, & to hate the sin which God hates — therefore to insist upon this is to demand that a man have the mind of God. But I know that this also is objected to that a man is to have the mind of God. Am I not to have the mind of God? I know only two minds a moral being can have — the mind of God or the mind of the devil. To say I am not to have the mind of God is to say I am to have the mind of the devil. That which God hates the devil loves & every man who

thinks it presumption in me to suppose that I am to have the mind of God is just saying that it is presumption in me to expect to be good — that it is presumption to expect to be what Christ died to make me: but is it humility to be content to have the mind of the devil? It is not a heaven of glory the devils look for, but a torment in the lake that burneth & the prospect of Christ's reign was one of fear to them — the devils believe & tremble.

O my hearers, be not deceived for God cannot be deceived. You must have the real mind of God or the mind of the devil, & humility is having the mind of God & pride is having the mind of the devil; & the devil is the Father of lies for pride can only feed upon lies — Pride is the creature thinking that it is something & its very root therefore is a lie The creature is nothing. And so it is that he who has pride has no comfort but through feeding upon lies but the truth of God is that which feedeth lowliness, & that which blesseth us by giving us the mind of God.

Now my dear hearers, you are warned. The man Christ Jesus will judge you, the man who upon this earth, & in your very nature did overcome all temptation, & in your very nature was he holy as God is holy. Therefore does he know what you yield to when you yield to sin & [illegible] the man Christ Jesus is your judge — he who wept over you when he walked [illegible] the man Christ Jesus — he who [illegible] to judge you. You shall be judged according as you have or have not loved God.

& that is according as you have or have not loved Christ. And what is it not to love Christ? Had you not been a man for whom Christ died, it had been a different thing. If you had not been forgiven it would have been a different judgement you would have had to look forward to. — but I can tell you that sin against a forgiving God, & against an unrevealed God are very different things. Adam sinned against God the Creator — that was his sin — but sin now is a different manner of thing — sin now is sin not against a Creator's goodness but against a Redeemer's love — it is sin against a Being who tasted death for you. And will any man say that this is not a righteous judgement? Know my dear friends that it is because sin is the abiding in rebellion against a love which was content to die for you. This is the reason why the judgement is the awfully righteous judgement. "If, says Christ, I had not come and spoken unto them they had not had sin, but now have they no cloak for their sin". It was his having come that left them without excuse. When the Son came the wicked husbandmen said this is the heir. let us kill him & the inheritance shall be ours. God sends his Son & we see that he is the heir — that he comes & reveals God — that if we receive the Son we receive the Father. & if we receive the Son we can no longer be [illegible] to ourselves. & so we would kill him & have the inheritance to be our own. And this is what every natural man is doing — he is saying it is his own but the inheritance belongs to Christ &

not to him; & he never can have it as his own. If he would take it for himself — not receiving it through Christ & using it for Christ, he may possess it for a little by usurpation, but he shall be cast out — they have killed the heir, & for a time they are thinking he is dead — but Christ has risen again, he is at the right hand of God the father — he has all power & he shall come & show that he is the living Christ — that he is the mighty King — for he shall come in his own & in his Father's glory, & he shall shew these men who thought that they had killed the heir — that the heir still liveth, & shall cast out the usurpers. Know that it is with God you have to do; & that the judgement which hangs over you is not the judgement of a broken law but the judgement of a rejected gospel — that the Father judgeth no man but has committed all judgement to the Son. And it is very near at hand. I feel every time I come to the subject overwhelmed with its greatness. Again & again, I have sought to speak to you of the nearness of Christs coming. It must be spoken in whatever weakness — with however trembling a voice — it must be spoken how little so ever according to its glory it may be spoken — & you must be told that the end of all things is at hand — that the body of Christ is to be perfected, & then there remaineth nothing but the wrath of God. Christ is near at hand to execute judgement on the ungodly, & the great darkness manifested by the breaking out of more light will just hasten that awful day. Though God may

long listen to the cry of his people yet he will not tarry at the last. We know that the souls of those who suffered for Christ's name were told to wait a little until their brethren should be killed. God has waited & they have waited being taught of God to wait but the number is about to be completed & soon will there be seen that manifestation of the enmity of the natural man against the mind of Christ which shall lead to the completing of that number, & then nothing remaineth but the pouring forth of God's judgments.

O my dear hearers, these are awful times & the most awful thing is the deep sleep that has fallen upon man - the wise & the foolish virgins seem alike to slumber. People are not alive to what is going on & they are in their dreams speaking of glorious days & of renovated constitutions to the country & of the great results of their reformations & mighty changes. There is something within man crying out for a good thing. They have the craving but they cannot allow God to give it them. They feel the demand for something - they know that the whole creation is groaning & travailing together until now but they don't know why, & they are looking for deliverance to something else than God would have them look. It is a vain thing to speak of any renovation except the renovation of the heart by the Spirit of Christ in it. I call on you to receive this word. It is not my word, but forbid that I should speak to you my word;

? Oh may God deliver you from the delusion of thinking that you are to receive the opinion of men. When you bent your knees this morning what did you pray for in behalf of your minister? Was it that he might teach you to the best of his judgement? What God commanded you to pray for was, that God himself would speak to you by the mouth of his ordained servant. This is not taking the place of God. It is not saying, because I say it therefore receive it as God's word. I hold that any one who asks God to speak by his servant is also to ask him to enable him to know God's voice. O you are in good hands if you would only know it:- I ask you to feel that you are to hear in the holy Ghost, & that the Holy Ghost is to speak by your Minister - Where is the risk of delusion? The risk is your not having faith in it. If after asking God to speak by his servant you do not look to have your prayer answered - if you mock the hearer & the answerer of prayer - how then can you be heard? Let God be acknowledged by you, & then you shall be blessed of God. Humble yourselves & you shall be exalted in due time. Become as little children that you may be made wise unto salvation. Acknowledge the holy Ghost & he shall dwell in your hearts.

Amen.

Sermon XXIII

Hebrews XII. My dear friends, I have read the whole of this chapter, because of the awfulness of Gods judgements with which the truths in the last part is pressed home & because I desire to press those truths however shortly upon your attention who are now living in the middle of these judgements but it is with the early part of the Chapter that I desire chiefly to occupy your thoughts I shall simply explain to you the meaning of the words in the first verse & the referrence contained in it to the former Chapter "wherefore seeing we also are compassed about with so great a cloud of witnesses" by which you are to understand not a cloud of persons looking at us, & contemplating what we do; although we have reason to believe that everything that is going on in the church on earth, is known & regarded in heavenly places where is manifested the manifold wisdom of God. But the cloud of witnesses are the cloud of martyrs who have borne testimony to the faithfulness of the truth of God. They are spoken of as witnesses with referrence to the testimony that they have borne to the truth, in which we are trusting — they are spoken of as those who trusted in that faithful God in whom we are called to trust. They trusted in God just according

himself trusted in God, when on the cross – so our fathers trusted as we see in the 22^d psalm where we learn that they trusted & were not ashamed – that Psalm our Lord was thinking of the cloud of witnesses – & it is in like manner that we are expected to say "Our fathers trusted in thee" Abraham Isaac, & Jacob, & all the Patriarchs, & holy men of old a cloud of witnesses – we all have put confidence in thee O Lord & none of us have been disappointed in the trust we reposed in thee. This is the kind of consideration contained in the first verse. But from this the Apostle passes in the 2^d verse to the one whom we are to trust universally & in all things – To the Author & finisher of our faith – Some of these had a faith in God – a trust in God for one thing & others for another thing; but in every case the trust was justified the faithfulness of God was proved. But in Christ Jesus we have not a solitary instance of faith in respect of any one thing but a life of continued & unbroken faith. In him we have one in whom all faith was included, one to whom continually the whole fulness of God was the object of faith & one in respect of whom we need to know just what he trusted & believed in order to know what we are to trust & believe. This is what is meant by the Lord Jesus being the Author & finisher of our faith. It denotes that all we have to trust to is in him – that all of God which is needful for us to know, & knowing which we can repose

upon is all revealed to us in Christ, & revealed to us through Christ in the way of his trusting God — that Christ is not merely a prophet to instruct us what it is concerning God we are to believe, & trust to; but that he is himself a perfect example of trust, & trust to the fullest extent — perfectly trusting God. You must see a wide difference between saying that here is a book in which you are told many things concerning your God, which you are to believe, & saying here is a man who is trusting in God for all the things you are trusting him — here is a man surrounded with your difficulties, & in all respects as you are, & here he is putting a perfect trust in God, & you are to learn what trust is due from you, & what confidence you are to repose in God For here is trust & confidence.

My dear friends, mark the way in which Christ thus makes God the object of faith to us. We see Christ as it were before us, & we see not God but Christ as God. This is the only way in which we can come to God. We cannot come to God but through Christ. But if we come to Christ, & know the mind & heart & feeling of Christ, & see God in every feeling & action of the man Christ Jesus, then we are made to see God & so Christ Jesus is to us the Author & finisher of our faith; & thus in Christ we know the faith to which we ourselves are called.

Now the account given is that he endured the cross, despising the shame, & is set down at the right hand of the throne of God. The last is the statement of the fulfillment of the promises — the first is the confidence in the promises. He endured the cross, despising the shame. This, this is the picture of the Captain of our salvation, & of the faith he exercised — of the trust he reposed in God the Father, that for the joy set before him, he endured the cross, despising the shame — & this he did not in the way of insensibility to the sufferings of the cross: but through strength derived from the joy set before him. We must just take this simply as we read it & if we understand what we read, we shall see that it was for the joy set before him by the Father, that he was to endure the cross & despise the shame.

We are apt to feel, as if he endured the cross despising the shame just because he was God. We are apt to forget that he was in our very condition, & did stand in need in respect of his human nature of that kind of support which is fitted to support the creature. And he did trust the Father — He did not use his own direct power as God for that which he needed. The express word of God is quite decided in this, & it is a device of Satan to think, that we are putting honor on Christ by saying that he was God, without at the same time saying, that he took

on himself the form of a servant, & was found in fashion as a man. Now I wish you to understand that if you are let into the secret of how it was, that this man Christ Jesus was able to submit to that ignominy peaceably & patiently, & thankfully in respect of his Father — if you would understand this, & be let into it; you would see, that it was not the fact that he was God, that it was not the fact of his own power & independence, of him as God, that sustained the human heart & human feelings of the man Christ Jesus — that it is not the fact that as God he was not liable to the power of death — it was not this fact that sustained him in the prospect of tasting death — it was not this which sustained him when he said, "The cup which my father hath given me to drink, shall I not drink it" but it was the light beyond the darkness, the glory beyond the shame, those things which the Father had set before him, which being realised in the heart through faith, did sustain him, & enable him to endure the cross, despising the shame. It was just a process of human suffering & of human consolation — it was in the flesh he suffered & it was because God would not suffer his Holy One to see corruption that he was comforted in thus suffering. It was through his human heart that he was agonised, & tortured, & in the reflection that he in humanity was to partake of that glory which he had before the world was, which

sustained & supported him. If we do not realise to ourselves that Christ was very man as well as very God, we cannot see that it was any great thing for him to endure the cross & despise the shame. If we just think of him as God the efforts of man to torment him, & the contempt of men will all appear very small & light matters, & we will wonder how it should be a great thing that he should endure these things: but if we see him as man — if we see him as bone of our bone & flesh of our flesh — if we see the reality of the interest and affection with which he as a man loved every man — if we see the pure yearnings of that love for man, desiring a return — if we see how his heart thus yearned over them in true & pure affection, then we will see how a human heart, so filled with love to men should have been agonised & tortured by their contempt & reproach. If we have no interest for others — if we care not for them, their unkindness will affect us comparatively little, but if in our hearts we do love them, then this unkindness will affect us much.

Now, my dear friends, you must see how very different his situation was from that of an ordinary man, in the same circumstances. In being a holy man, & thus delivered from all pride & from all feelings of contempt and scorn he did not get over their reproach & unkindness in the strength of pride & contempt by looking down on their ignorance, & des-

-spising those his persecutors. He had no strength of this kind; but his whole heart being one of love to them he was altogether exposed to be tortured with the utmost pain; by the contempt & reproach of those who condemned & reproached him. Therefore we find him saying in the book of Psalms, Reproach hath broken my heart & the reality of his sufferings was just the reality of his love to those who reproached him. It was then no small thing for him to endure the cross & despise the shame that while loving men thus to the death his love should be met by such unkindness & hard heartedness, & cruel treatment, & that while desiring the sympathy of his brethren of the children of men, which is a right feeling he should have felt himself exposed to their contempt & reproach & his love should not only not meet with a return, but that it should be misconceived & misconstrued. If you were enabled of the Lord to enter in some measure into the love of Christ to man & if by the grace of God you were enabled from a pure & holy desire to bring men to dwell with you in the love in which God would have them to dwell, & if you felt so strong in this desire, that you would be content to die for them, to bring them into this state & while expressing it, & waiting day by day seeking to improve them you were meeting with nothing but unkindness nothing but misapprehensions — if they were taking into

their hearts that you were seeking to do them injury – if they were not merely saying this but thinking it, how bitterly would you be tortured & tried. You may think if your love was so rejected, then you would be excused in ceasing to love altogether. The pride of the heart says, if they will not listen to you why trouble yourself about them; but this is the language of selfishness. It is just such language to say, What is it to me if they are perishing? But if I have indeed loved them I shall be distressed still. And so our Lord did not think it enough that he had done his duty to all, but felt agonised and burthened in spirit when all the efforts of his love proved unavailing. Therefore he groaned in the Spirit in thinking of the conduct of Judas while he said one of you shall betray me, & therefore was he broken hearted.

My dear friends I entreat of you to read the Book of Psalms remembering, that they are the words of Christ, & mark the expressions that occur. In these you see the son of God going to his father, & telling how he was become the song of the drunkard, that you might see that in fact Christ did not feel unmoved or unaffected by these things. But he felt no relief as men would feel being rejected: He felt no relief but in going to God, & in doing this the joy was set before him. The joy set before him always was felt to be secure to him because of the Father's promise. Now what was the comfort of this joy? You are not to be satisfied with the vague notion just of joy or of sorrow – you will learn little the sorrows of Christ if you are satisfied with sim-

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ply knowing that he suffered. The scripture tells you of a fellowship in Christ's sufferings, & you can have no fellowship in a suffering you do not understand. In like manner you are called to have the joy of the Lord in you, & it said the joy of the Lord your strength: & if you are contented with merely knowing that this was a joy which Christ expected, & which upheld him when every one had separated from him you never will be instructed how you are to share in the same joy. What was the joy set before Christ which was to bear him up under the sufferings which he was then enduring— Oh there was not a single drop in all the fulness of that cup – of which Christ said if it be possible let this cup pass from me which had not its counterpart in the joy set before him. The joy set before him was that promise Thou wilt not suffer thy holy one to see corruption. The joy set before him was, that the Father should glorify him with that glory which he had with himself before the world was

I shall very shortly state some of the leading particulars in the cup of sorrows of which Christ was made to drink & show you that which corresponds to them in the joy set before Him.

<u>First</u> Christ was made to drink of the cup of shame. He endured the cross despising the shame thereof it is not only the pain of the cross – there was put into his hands a cup in which there was shame, that is there was given to him [illegible]

who desired that he should be acknowledged by his fellow-men as their loving friend - as their benefactor as God's friend - as God's Son & God's servant - who desired that he should be acknowledged as the manifesting God in loving them. These were all due to him: but were not granted to him by men & instead of them there was just given him reproach & scorn & bitter reviling. If he asked them to acknowledge him as their friend, they called him a deceiver. If he said I am the Son of God, they treated him as a blasphemer because he so said. If he asked that they should admit that he did his father's work, & by the finger of God cast out devils, then they said it was by Belzebub that he cast out devils. They gave him every evil name - the very opposite of what he deserved. And this was painful because it was a right thing that he should desire them to know & acknowledge what he was.

Now observe the joy corresponding to this - That joy was, He was to be acknowledged as the Son of God, & to be declared to be the Son of God with power, which has already taken place in his resurrection from the dead, by the spirit of holiness, & his being seated at the right hand of God, in heavenly places & it would be fully compleated, when God shall bring his first begotten a second time into the world, & tell all the angels to worship him; & when all men shall be constrained to say, that this same Jesus

is both Lord & Christ. He had them in the ever present contempt & reproach of men who looked on him as a bad man & did no justice to his feelings, he had the joy set before him of the prospect of a time when he would be openly acknowledged as Lord of all.

Another part of what our Lord suffered, during his life was his inward agony because men kept not the law of his God. He says that rivers of water ran down from his eyes because men kept not the law of his God. He entered into, & knew all the excellence of that law. He knew what it was in itself being the transcript of the very heart & mind of God; & he knew the power in it to bless men & make them like God. He had continually before him what the world would be if all were righteous — he had continually in his mind, how worthy God was to be loved, & how worthy God was of that trust which men denied to him, & his interest in God's law, & his love of man, made his heart to be broken because men put from them this law of God. Now what was the joy set before him corresponding to this? it was that he should reign in righteousness where that law would be perfectly fulfilled in all men's hearts: Think of a lover of God, going out as an outcast & wanderer on earth & seeing this law broken & despised, & having the secret comfort that he was yet to receive a sceptre of righteousness, & as a King to preside, & to see

this very faith on which he saw this manifestation of the rejection of Gods law, filled with righteousness. Do you not see how compleatly the one meets the other, & how truly the joy set before him was a balm or antidote to the sorrow which he endured. & his very contemplation of the evil in which people were because they kept not Gods law would give increasing delight to his expectation of their fulfilling that law, & in proportion to the perfection of his faith would his heart be comforted with the time when he should reign in righteousness..

There is still another part of the sorrow, & the joy corresponding to it. My dear friends I have once or twice spoken to you of what we would see in death, if we saw it by faith. I believe the comfort which people have in death arises from their want of faith - that as men live thoughtlessly so they generally die thoughtlessly - that as men live not looking before them so they pass from this state to another without having felt terror just because their minds have never been distinctly fixed on what it is to die. But if we had faith in what death is - if we saw that in it all the capacity we have of living in the flesh would pass from us we would have a prospect from which according to the flesh we would shrink back you instantly think back. I speak of a shrinking from death which is no sin, which would be a natural & right consequence of knowing what it

is. Now if we had this reality of death before us - of knowing what it is we were [illegible] clinging to this [illegible] life when we [illegible] know [illegible] part of what he contemplated, when he contemplated that he was to die.

Now accompanying this there was a joy set before him exactly corresponding to this trial, & that was the resurrection. It has been a great & [illegible] delusion of the church that men should have felt so little about the resurrection & regard the body so little as if it were no proper part of themselves. But my dear friends if we were realising what it is to die & what it is that this body should moulder into dust we would feel our whole being shrink from it, & that there is no appropriate comfort except in our bodies being raised glorious bodies for eternity; & that this is the only comfort corresponding to our sorrow. Now our Lord has the prophet that He would not suffer his holy One to see corruption when he spoke of death as an evil thing; then he asked of his father length of days & for resurrection, we have seen in the [illegible] praying He believed that his Father would do it; & inasmuch as he was to part with this body he felt that to receive it glorified was the joy set before Him.

The death was not simply death to Christ — it was his Father's curse. It was not merely the hanging upon the tree but to give it all the extent & bitterness of the curse, it was not merely

death; but an ignominious death. So my dear friends, if we could understand what it was for Christ to taste any thing which had the Father's curse upon it, we would see what an awful thing death was to him. If we were to understand how truly he entered into the Fathers' righteousness, in appointing death as the wages of sin - if we were to know how truly Christ felt, that it was righteous, & that of this nature which he took, it was right & proper that it should die, then we would see that to him the father's curse upon sin, which he was enduring, was the bitterest part of the cup. We know that he said on the cross my God, my God why hast thou forsaken me, & we are taught by this not merely that death was associated in Christ's mind with the Fathers curse: but that Christ in tasting of death, knew the hiding of his Father's face, not that he ceased to know God as his father for he says my God my God at the same time. This must have been the most awful thing that he felt, when he said If it be possible let this cup pass from me. He must have drawn back from this above all, that he should taste ~~death~~ & know this curse, & feel the curse upon it. But there was a joy corresponding even to this: for as he tasted death and as it was appointed unto him to know death as the Father's curse; so was he to receive life, even length of days for ever & ever & know this as his Father's blessing.

My dear friends, I conceive we are ignorant of a great joy which was in the heart of Christ, if we do not see that the prospect of a resurrection, of a kingdom & of the glory, were dear to Christ, not so much for their own sakes as for the sake of the stamp of the father's approbation, which came with them — if we do not see him regarding all these things with his father's approbation & delight, & with a joy of God over all. These are the sorrows — at least these were some of the sorrows which Christ endured, & these were some of the joys by which Christ was comforted under them.

My dear friends, Christ who is so surrounded & so upheld & so comforted was the Author & finisher of our faith. We are to look to him & not draw back from fellowship from ~~him~~ him in what he so suffered; & as to his joy, it is a joy to which we are called. Our calling is to be heirs of God & joint heirs with Christ to suffer with him, & to reign with him. ~~[illegible]~~ — to have community of feeling in what is painful, & to have the prospect of what ~~will~~ is joyful, & now to have that prospect. I am not calling on you simply to look at something away from you — to contemplate the great depth of sorrow that Christ must have had in the condition of which I speak, & then to look to his joy & see

how great it was; but that you are yourselves called to go & share in all that joy & in all that sorrow.

You are called to share the shame, yes, you are called to share the shame his very shame; & if you be filled with the mind of Christ you shall share his shame. My dear friends even the little measure of shame which the people of God are now experiencing is beyond what a little time ago could have been anticipated — they could not have expected to be called fools, fanatics, madmen — but there is a far more bitter trial than that for which they must look, for Christ was not only thought a fool & a mad-man: but a deceiver & blasphemer.

We are accustomed to suppose that the people in Christ's time would think of him as we do, as if there was some knowledge in them of what they were about when they crucified the Lord of glory. But the scripture says expressly that they did not know the Lord of glory, otherwise they would not have crucified him. And this is quite manifest from the 26th chapter of Matthew, where it appears, that all the rulers of the people thought that they were really punishing a guilty man. "And the High Priest arose & said unto him, Answerest thou nothing? what is that

which these witness against thee. Jesus held his peace. And the high Priest answered & said unto him I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, thou hast said: nevertheless I say unto you hereafter ye shall see the Son of man sitting on the right hand of power & coming in the clouds of heaven. Then the high Priest rent his clothes saying - he hath spoken blasphemy what further need have we of witnesses? Behold now ye have heard his blasphemy. What think ye? They answered & said he is guilty of death."

You see my dear friends I have no doubt that these people thought at that moment that Christ spoke blasphemy & was guilty of death. What was it that he said? That he was to come in the glory of God. If they had believed that that was the case would they have treated him as they did? Certainly not. It was the very fact that they did not believe, that made them think him guilty of the most unwarrantable presumption in taking such a character to himself.

Now I entreat of you to see that the people thought really that he deserved death, & that because he had been guilty of blasphemy. Now you are to be prepared for being thought blasphemous & guilty, as actually bad, & not simply as weak minded men - as

reality pests of society. This is a fellowship in Christ's sufferings for which his people may be looking. And thus of course they are called also to a fellowship in Christ's joy, & in the midst of external misconception to commit their way to God, & to look forward to the day of the manifestation of the Sons of God. Look to the Apostle's experience in this matter, & see the power of what is contained in a passage in II Cor. IV. 7. "But we have this treasure in earthen vessels, that the excellency of the power may be of God & not of us. We are troubled on every side, yet not distressed, we are perplexed, but not in despair; persecuted but not forsaken, cast down but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Now you see, here, it was in this actual flesh that the Apostle saw his fellowship in Christ's death — what he elsewhere calls the filling up what is behind of the sufferings of Christ. And he says in another place, that they were as deceivers & yet true; as unknown & yet well known: & so must we expect to be in the condition of having our motives misunderstood, & of being thought bad men & deceivers, & of having no sympathy nor acknowledgement from those we seek to benefit. And in this case we are to feel, that God is literally calling us to the joy of our Lord, to prove the power that is in the knowledge of God's approbation to sustain us when we have no other approbation — when men deny us to be what we are.

My dear friends, see how very glorifying it is to God, that there should be in the knowledge of his plans, & counsels a power to sustain the heart, when there is no outward thing to support it — a power to give peace & calm to the soul walking in the way of righteousness, when the person feels that he is looked on as a wicked man, & when he is walking in the face of all reproach & contempt. What I wish you to remark is the glory it gives to God — how this man is really giving God the most substantial praise; how he is in the most effectual way choosing the praise of God rather than the praise of man. While the praise of man is not a thing we are called to forfeit there is no proof furnished that we would prefer the praise of God. While we have no prospect of suffering because of our upright conduct then it is not proved how far a reference to God would have kept us truly upright: but when to be truly good will gain for us the character of bad men then our choosing good proves that we can proceed on the faith of what God has spoken when all seen things are against us.

We are called also to a fellowship in Christ's sorrows because of the sins of those around us. You must have heard & perhaps used the expression of a person seeking to benefit another & who failed in his attempt that he ought to be satisfied because he had done his duty — that if people did not take the good he offered

it was not his fault: that he should not distress himself. Now Christ did fulfil the law of love to all men: but the consciousness of having performed his duty; did not save him from distress on account of their breach of the Law of God.
The reality & strength of his love to them made him seek something else than the mere unburthening of his own conscience; by having done his duty.
His desire was not satisfied when he did not see their good. And the reality of his love to his fathers law made him desire to see it fulfilled in men, rather than that he should sit down & take his ease because he had done his duty. I call on you then to understand the deep rooted selfishness that is in this way of speaking & feeling, & to see that such a man has merely been doing that which would secure him from blame, whatever were the consequences. But in place of this, you are called to a fellowship in the sufferings of Christ, when he sought to bless men by turning them from their iniquities, while yet they refused to turn. You are called thus to share in all the tearing & wounding of his feelings, to which the holy Jesus was exposed, when men rejected all his endeavours to make them holy & good.
And, my dear friends let no one who is now patiently going about seeking to turn men from the evils of their ways, & whose heart is wounded & grieved by the sin that is around forget for a moment the reward that is set

before him. God has taught this man to delight in making men holy: & in seeing the law of God fulfilled in his creatures; & has prepared for this man a crown of righteousness, which Christ the righteous Judge shall give him in that day. And if holiness & the love of God, by man, are now the things which expose a man to sore pain & grief, they are the very things which qualify for the enjoyment of that Kingdom which is coming. We are continually to feel if called to share in the sufferings of Christ that we are also called to share in the prospect of enjoying in the new heaven & the new earth wherein shall dwell righteousness.

I cannot take up much of your time now in elucidation but the next particular I refer to is the feelings respecting death & I beseech you to ask God to enable you to know what death really is — not that you should be merely patiently and calmly looking forward to the separation from the body: but that you should feel how truly death comes as a breaking up of man, & how truly resurrection is the great hope. I also mentioned the prospect of tasting of death: viewing it as the fathers curse. And my dear friends consider this, & know that it is God's curse. Your natural feelings cause you to receive it as painful, but you require the spirit of truth to enable you to see death as the curse of God & what an awful thing it is to be

tasting of the curse of God – while in regard to this you are called to look forward to the glorified kingdom as the seal & stamp of God's blessing. Now are we the Sons of God. Hereafter we are to be stamped & marked as such & the interest we are to feel in that prospect if it be indeed the interest of Christ will be that righteousness be so acknowledged & the Father glorified in so acknowledging it.

I have dwelt so long on this verse, that I must very shortly notice a verse that I had intended to press much on your attention. It is the 5th verse. "And ye have forgotten the exhortation which speaketh unto you as unto children. "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him". The explanation of these words I now desire to give you.

My dear friends, you may see from this verse & from the whole passage that the sufferings which the Hebrew Christians endured were sufferings for righteousness sake – that they were striving against sin although they had not resisted unto blood, & that it was their acknowledgement of Christ that was the cause of the persecution they endured. Now mark here that the Apostle does not speak of the sufferings that come in this way as if they differed from the common character of sufferings, being God's curse & chastisement – Mark that the Apostle does not draw a line between this and other sufferings, but that he treats even these as God's

chastisements & we are so to regard them. This is a most important truth & very needful to keep you in a right state of mind. There is a cause of thankfulness in it that you should be counted worthy to suffer for his name's sake: it is a cause of thankfulness that when God is preparing for coming judgement by the manifestation of the hatred expressed to Christ, & then to the members of Christ's body that you should be of the number of those who suffer from the world, & therefore not with the world. This is a cause of exceeding great thankfulness: but at the same time you are not to forget, that it is a judgement, & that the doer of all things is God, & that whatever the person be who is any cause of pain to you, you are not to stop short with the instrument but to pass up to God, & find a motive in the heart of God, referring to you personally, & this motive is that God would by chastising you reprove your sin — that God would give you to experience some of the bitter fruits of sin, & to humble you.

Now, having learned to see it as thus coming from God, the next enquiry is how you are to demean yourselves & act under it. This you are told in these words Despise not the chastening of the Lord — nor faint when thou art rebuked of Him. Despise it not — make not light of it — do not get easily over it — do not shut your eyes upon it. It is a call not to

content yourselves under it, without entering into it. Pass through the cloud — dont go round it. There is a tendency in our minds to get through these things as lightly as we can & think as little of them as possible, & to exercise a kind of indifference to men's reproach & scorn, which is a sinful indifference. We are not to stand aloof. We are not to say it matters little what they think of us. We are not in this way to get thro' the scornings of the scornful, or the revilings of the unkind: but we are to realise in ourselves that these men ought to be to us the channels of comfort, the channels of that happiness which usually arises from being the children of a common Father — that they ought to be to us what a brother ought to be. And upon their rejection of these feelings of love, we are to feel that God in stopping up these channels of joy would not have us insensible to what he is doing: but conscious of really feeling those inflicted on us & he would have us enter into it & not despise it, or make light of it. This is the first part of the advice; & I urge it upon you. Despise not the chastenings of the Lord. Let it not be born in the strength of the pride of indifference but let your hearts be tender in the matter. & when ye endure the contradiction of sinners against yourselves; let there be a love to them which shall be proof wounded & do not say

It matters not: let it be a real pain - a real privation, the plucking off of the right arm: the plucking out of the the right eye: if you despise it: it will not instruct you - if you pass it lightly by it will leave you as it found you. But if you do not despise it; then you will be instructed, & learn patience & much good from it, being made more & more acquainted by it with the evil which is in your flesh in the person of your brother.

Neither faint when thou art rebuked. Now this. Now this refers to the opposite. It is one thing to pass lightly over it - another to be swallowed up of despair from it. The advice here given is, when you enter into deep waters & know what this severe trial is, & when you are feeling its severity faint not. It will be too much for flesh & blood but still you are not to sink under it. You are not to faint under it. Why? Because you are rebuked of him: & and why this? Because it is a rebuke of love: you are not to faint under it as if it were a judgement which says. Depart ye cursed: you are to consider it as a fatherly chastisement intended to make you a partaker of God's holiness. There is a great difference between such judgements of God & that final judgement which is expressed in these words:

"Depart ye cursed". It is this distinction; that our God would have us to see & feel in what he expresses when He says, Faint not when thou art rebuked, that there is a love to us which is behind it all – therefore we are not to faint nor be discouraged: but in our patience to possess our souls, & to look through the chastisement, & feel & know what is God's meaning; & what God would teach us by it. Now I believe in these two admonitions are summed up all other admonitions, as to trials, in our feeling them according to their real fitness to create pain to us if we are in a right state and at the same time in our seeing God's fatherly love originating God's fatherly chastisement.

My dear friends, while seeking in the strength of God thus to open up to you the word of God I beseech you, see that other thing which is in God besides chastisement. The conclusion of the chapter is a call to stand in awe because of God's judgements, & it is a bringing out of the greatness of the thing which God has done for us therefore ought we to stand in awe. The Apostle is contrasting the dispensation & the giving of the Law with ~~the giving of~~ the gospel, the terrors that accompanied that dispensation, with the glories which accompanied this, & he says that the greater the glory & goodness of God exhibited

in the Gospel dispensation so much the greater reason is there why we should stand in awe for we are to remember that our God is a consuming fire; & instead of inferring from the greatness of the privileges which God has granted us in Christ, that thereby we are taken out of God's judgements, his inference is that as these were great and glorious the judgement for which they were intended to prepare us will be the more terrible. "We having received a Kingdom which cannot be moved let us have grace, whereby we may serve God acceptably, with reverence & godly fear. "For our God is a consuming fire"— thus urging from the firmness & stability & permanent character of the Kingdom of Christ — from its being the last dispensation, from its being a thing which cannot be moved that therefore we are to feel how doubly great the wrath of God will be if the grace of God has been bestowed upon man in vain, & how great our need is to receive from God the grace whereby to serve him acceptably with reverence & godly fear, so that when the Kingdom of God is revealed we may be found on the side of God.

This is the sum of what I have spoken that we are surrounded with a cloud of witnesses, by a multitude of persons, who have born testimony to God's faithfulness, having

trusted God & found him faithful & above all, he having to us; in our Lord Jesus Christ, the perfect & full pattern of all grace — that we are called to be followers of him, & walk in his footsteps. His faith was the faith of God's promises. These promises were contained in that word "the joy that was set before him" — the circumstances in which he was sustained by the faith of these promises I have shortly stated, together with some of the particulars which entered into his trials, & also joy set before him to meet the different circumstances of sorrow, & the power contained in that joy to sustain them, & I pointed out to you how you are called to partake in the very same sorrows, & to have hope of the very same joys. I have also shortly stated as to the chastisements of God, the conduct which God expects us to manifest under these circumstances. I have pointed out to you along with this, the awful prospect of the final judgement. I know that the fear of the coming wrath cannot move you to a right thought; but I know also that the fear of the coming wrath the apprehension of the awfulness of being shut out in outer darkness — the knowing that there are are just two alternatives, that he that shares not in the joy that is coming will assuredly share in the wrath that is coming — the belief of this will have a mighty power to seal all other instruction upon your hearts. And I beseech you to see, that

there is much of the firmness & stability of the Christian character connected with our realising the two great alternatives of eternity. & the two great conditions in one of which every human being will be found. I know that it is the knowledge of the things that are coming which give their explanation to that love & which shuts us up unto the faith of Christ. & therefore I would not have you make light of the terrors of the Lord as if the knowledge of them, the anticipation of them was not an important part of the objects of faith. May God give you to know how true it is that He will judge the world in righteousness — that those who suffer with Christ shall alone reign with Him — that when the Kingdom is revealed those alone who are now partaking of the Spirit of the Kingdom shall be revealed as the children of God: & God give you to know how honest & real his desire is that every one of you should partake of the coming glory. I beseech you to believe that God is honest, & do not treat Him as you would not venture to treat an ordinary friend. Just think how insulted an ordinary friend would feel, if making professions of love & kindness for you, you were to say I cannot believe you — I cannot trust you — I cannot act upon your promise; & see how you are insulting God: by treating Him in this way not believing him when he says that he is waiting to be gracious, & ready to receive you. O! this is the condemnation concerning men that they will not receive the witness of God concerning his Son. O consider how you thus insult God. & that God is very jealous, & will bring you to account. God grant that the words spoken to day may not be without power: but that you may be found prepared for & longing for his appearing & his Kingdom.

Amen!

Sermon XXIV.

I John I. 8. 9. The 9th verse particularly.
"If we confess our sins he is faithful & just to "forgive us our sins, & to cleanse us from all un-righteousness."

Read in connexion with these words in the book of Leviticus XXVI. 40. That which I am going to read is the setting forth of part of God's dealings with the Jews which was spoken to them by the mouth of Moses, & this is a part of the principle of God's government. "If they shall confess their ini-"quity & the iniquity of their fathers with their tres-"pass which they trespassed against me, & that also "they have walked contrary unto me" Read also in the book of Psalms – Psalm XXXII. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity in whose spirit there is no guile."

My dear Hearers I have more than once been led to place before you one connexion, at least, that subsists between the confession of sin & the enjoy-ment of God, & between the knowledge of sin & the knowledge of God. But I dont remember to have occupied your attention with it as a separate

subject of discourse. And this is the subject to which I now ask your attention.

The subject of the confession of sin is connected with our enjoying of that access which we have to God in Christ & is connected with God's glory in acknowledging our sins. I trust that you will now be taught of God to realize & feel that it is only through the power of the Holy Spirit that any spiritual truth can be discerned or received, & that you will therefore be in the condition of looking to God that you may be enabled of God to receive the word spoken.

I shall first shortly ask your attention to what is meant by the confession of sins — what it is to confess our sins — Then I shall show you what is meant here by saying that "If we confess our sins, he is faithful & just to forgive us our sins & to cleanse us from all unrighteousness." I shall then show you how in so forgiving sin God is faithful & just. And I trust that thus I shall lay the foundation for practical & personal exhortation as to the call of God to each & all of us so to confess our sins, & dwell with God in humble & contrite spirits. I look forward to a future opportunity which God may grant, of more pointedly occupying your attention with the various forms of sin, & the various appropriate forms of confession, particularly with reference to our present condition as a nation & Church. But at

present my object is just to illustrate the doctrine of the confession of sin as connected with the enjoyment of the favour of God.

And what is it to confess our sins? Have you ever confessed your sins? Do you know that you have ever been employed in a way, or that your mind has ever been in a state concerning which God would say that you were confessing your sins? Oh it is no ordinary occurrence. It is no matter of every day occurrence the confession of sins. It is here distinctly limited for it is here distinctly said that with the confession of sin is inseparably connected the enjoyment of God; & the distinction between those who meet the will of God in Christ Jesus concerning themselves & others is here made to consist in this, among other things, that they confess their sins. inasmuch that if I were assured of any person that was really confessing his sins by that very fact I am assured that he is a converted person — by that very fact I am assured that the Spirit of God is dwelling in him — by that very fact I am assured that he is beholding the glory of God in the face of Jesus Christ — by that very fact I am assured that he is holding communion with God, yea that he is an heir of God & a joint heir with Christ. So great a matter is it to confess sin, & so high & so uncommon a condition is it — & so much is it a rare thing as alas! it is a rare thing to be found ...

God glory in Christ Jesus, through the holy Ghost. Yet the language of the confession of sin is no such rare thing. It is no such uncommon thing to hear people say they are sinners in general, & say even of particular things, that they have been guilty of sin in them. There are sins both as to their condition, generally speaking, & as to their conduct in particular instances which they are found to admit.

You meet with people daily who are confessing sin in word. The confession of sin, in this respect, is what is to be found in all. I suppose that there is not one here present who is not ready in words to confess that he is a sinner, yet notwithstanding of this extent to which the formal confession goes, the reality is obviously in our text, limited to those who are the chosen of God — to those who are the little flock — the converted ones — the heirs of God & joint heirs with Christ. What is the meaning of this great difference between the appearance & the reality that so many seem to confess sin? It is here that the matter lies. The natural conscience of every man is sufficient to convince him of the fact that he does many things which he ought not to do, & that in all things he offends. But the spirit of God in man alone, will cause men to confess sin truly because it is one thing to admit the fact that we are not what we ought to be, & another thing to admit the sin of the fact, the guilt which lies at our own door. It is one thing to say

that we are in a [illegible] state, & another thing to [illegible] this [illegible] to [illegible] selves personally — to feel that it is altogether of ourselves — that there is no excuse to be found for it — that, in respect of it, we are altogether guilty, & really to feel the righteousness of God's condemnation of that state. This last alone is confessing sin. It is not confessing sin to admit the fact that you are a sinner — it is not confessing sin to admit the fact that it is an evil state — it is not to confess sin to admit that it is a base thing — it is not to confess sin to admit, when you contrast a holy state with an evil state that the holy state is the better state. But to confess sin is to come to the conclusion in your heart & freely with your lips to make this admission that your breach of God's law, & your not loving God with your whole heart, soul, mind & strength, & your not loving every human being, is an awful thing, justly charged against you as your guilt. & in respect of which, neither the force of example, nor the influence of education, or circumstances, or a corrupted nature furnish any apology whatever. The Bible says expressly "The lust of the flesh, the lust of the eye & the pride of life are not of the Father but of the world." & everywhere God is at great pains to separate between himself & man's sin, & to exonerate himself from all responsibility for man's sins — To confess sin is to [illegible] of God's word in these matters — it is to stand upon God's side in the

question – it is joining God against myself – & it is to feel that the fact that the sin is my sin, that the corruption is my corruption, does in no respect interfere with the sternness with which I recognise that this sin is a thing in which the guilty person is righteously held guilty.

My dear friends, you know well that so far is the condition of joining God in condemning ourselves from being the natural condition of man, that instead of it, it is the case that whenever any thing is charged upon any one as in itself evil, the first movement of his mind is to look about for an excuse. Every one who will look into his heart knows well that this is the tendency of his mind; & that in comparing ourselves with others, & in considering our circumstances, our trials & our temptations we in general, in our natural state, do not find it difficult to discover excuses for our selves. You know that this is the case from the language of people when they often talk as if injustice were done them, & when they speak of their conduct appearing worse to others than it would appear if they knew the whole & when they say that their heart is good, & their motives are good, though they don't come up to what others conceive as good. In all this they are showing that they have not yet been taught to confess sin – that they have not yet been brought to the condition in which they would stand on God's side, & condemn

their own sin as truly & unhesitatingly as God condemns it.

Thus, my dear friends, carry this with you as the meaning of the confession of sin here spoken of. It is no form of speech — no form of sound words — no forced & artificial admission of our fault or evil. It is the deep rooted conviction of the heart that I am in myself altogether evil; & that there is no excuse for this evil, — & that it is not to be referred to my circumstances, & not to anything outside of myself, & not in any way to be traced to Him who made me or to the situation in which he has placed me; but that it is altogether to be traced to myself — altogether a thing for which I, & I alone, in the universe of God am truly responsible. This is to confess that I am a sinner this is the confession that is here spoken of.

My dear friends I have often said to you that people very little know how well pleased they are with themselves — how much self complacency pervades their hearts. One fact brings this out most awfully — the measure of peace which men are enjoying in the prospect of God's judgement in righteousness, who are not under the power of the faith of Christ. If a person knows that God is to judge the world in righteousness & if a person has not been brought to that ground of confidance towards God

which is given to us in the name of God, which is set forth in Christ, & if in ignorance of this ground of peace he still has a measure of peace & comfort —(& no man could sleep sound at night who has not) what does it spring from? Just from the good opinion which he has of himself. Although he will not like to confess that it is so, yet he will still have a peace — & this peace springs from the feeling, that upon the whole, there would be some kind of injustice & unfairness in excluding him from future blessedness — that although we are not what we ought to be, yet upon the whole, considering our trials, our temptations, our education, the way of the world, there would be some injustice in casting us into the lake that burneth with fire & brimstone: & therefore it is that men have the measure of peace which they have. Now all this peace, be it more or less — or be it occasionally broken, & occasionally disturbed by qualms of conscience, & feelings of distrust & fear of wrath, which are again smoothed & got under, they all alike prove that the confession of sin is still a thing to which the man is a stranger. It is this then that I would seek to bring you to — seeing that to confess your sin is no such ordinary thing — seeing that it is a different thing from confessing your sin to say that you are unworthy. & that it would be presumption in you to say that you have assurance of God's love — that it is a very different thing to confess sin & to say that you are too unworthy to have con-

fidence for eternity. This is not confessing sin, though it looks like confessing it — for it is saying there is something good in you, though not so much as would warrant you to use such bold language. There is still a hiding of the idea of having something in you from which any hope can spring — it implies that you have not been taught to confess your sin.

Now it is here taught us that if we confess our sins God is faithful & just to forgive us our sins & to cleanse us from all unrighteousness. I shall first explain to you what it is that God is supposed to do, & then wherein it is that this is a thing according to his faithfulness & his justice.

You are accustomed to hear me teach & distinctly declare that through the shedding of the blood of Christ the sins of all men have been remitted — the sins of all men have been forgiven. You are accustomed to hear me teach & distinctly declare that God was in Christ reconciling the world unto himself not imputing their trespasses unto men. You are thus accustomed to hear of a forgiveness which has come forth upon the shedding of the blood of Christ which embraceth all men & extendeth to all men & you have often heard me refer our enjoyment of God's ordinary benefits — of the bounty of his providence — of the air of heaven — of the light of the sun — of the food we eat, & of the raiment wherewith we are clothed — all to this forgiveness which is in the blood & through

*(— This is denying sin) omission

the blood of Christ. I have sought always to set it forth to you that the fact that a sinful creature receives any expression of kindness at the hand of a holy God; while that creature is still in its sins, implies an atonement for the sin of that creature — implies the remission of the sin of that creature. And it is altogether inconsistent with the holiness of God that his goodness should be coming forth on his creatures, in a state of sin, if there had been no atonement made for sin — that God's unchanging & eternal distinction between good & evil would be exposed to be lost sight of & forgotten. & that the blood of Christ is that which explains all the previous witness for God, & casts light upon it all.

Now, my dear friends, I desire to refresh your memories with this truth, because I am now going to set before you what is not the forgiveness extending to all; but is the personal enjoyment of that forgiveness by the individual. This is what I conceive to be here taught, & what I conceive to be taught in the Psalm I read to you "Blessed is he whose transgression is forgiven &c". It is the same thing I conceive that is taught in both, & I wish to place you in contact with this & the other truth to which I have just alluded, that you may not confound them together. I conceive that it is here said that the man who confesses sin enjoys the forgiving love of his God, & is received into communion with his

God, & has the acknowledgement of his God as a righteous person — as a person in a righteous state. I conceive that this is the [illegible] [illegible] to the words "He is faithful & just to forgive us our sins, & to cleanse us from all unrighteousness." And that you may see the harmony of the two things I would place before you what I conceive to be the real history of the facts in [illegible] of the dealings of a Father with a prodigal son. Conceive a son to have left his [illegible] — conceive this prodigal to have grieved his father's heart, & in his wickedness of mind & lawlessness of spirit to have broken every law which his father imposed upon him: & that we find in this father, after the son has left him, an entire willingness to receive this son back again — if you find the father sending his son the assurance that notwithstanding all the son has done, the father has not disinherited him — has not cast him off but is now willing to receive him back again. In forming this conception of a father you form a different conception from what you would of a father who would send a word to his prodigal son [illegible] offered [illegible] so offended at what you have done that I cast you off from my [illegible] I disinherit you. You would say that of these two [illegible] fathers, each of which [illegible] that is

grieved him, the one of whom sent this message to the prodigal Son I am grieved, I am offended at your conduct & I disinherit you I have shewn you kindness, but you have grieved me — you have broken my heart, & never see my face again. And the other sent this message. You have grieved me — you have broken my heart — you have made me restless & sorrowful: but still come back still return — still dwell with me as a Son You will find my fatherly heart as warm to you as ever. Would you not say that there was this difference between these two fathers that the one was relentless, & would not forgive his offending Son, that the other father's compassion was kindled within him & that he did forgive his offending Son? Would you not say this of the two fathers whatever the conduct of each of the Sons might have done? Now this is the difference — the difference between the father who banishes the Son & disinherits him, & the father who invites the Son back again — This is the difference between the mind which men have ascribed to God in their darkness, & that which is really the mind of God, & is expressed in the work of Christ, & this is the forgiveness extended to all the prodigal Sons in this day of grace. To none has he said "I banish you from my"

presence"; but to all "come; return to me & be dear children — be my heirs — possess the inheritance of my children" This is a real substantial forgiveness independant of all returning — whether we return or not. And this shews the difference between what is, & what might have been. The word of God to us might have been "Depart! you will find no access to me, no space for repentance, although you should seek it carefully with tears". And this mighty difference between saying "depart thou cursed one" & saying "come back & dwell with me as a child" — this mighty difference is that pardon which we preach to all. This is the mighty difference between what man's state is now & what it will be after the final judgement. Let no one make light of this difference — of this mighty boon. Thus the great error I wish to guard you against in pressing the reality of this forgiveness to every human being — this is what I press upon you that there is nothing — no nothing to prevent any one now rejoicing in God — & the error I seek to guard you against — the error of supposing that there some barrier — some hinderance — something to be removed — something which your repentance — your faith — your tears are to remove — that there is yet unkindled in the heart of God, this personal love to the individual — that to awaken & kindle this yearning in the heart of God, there must be something in the individual, let it be faith, repentance, amendment, & that then God will be willing to receive him. I do

=sire to guard you against the error of imagining that the circumstances will ever be more favourable for your enjoying his love than they are at this very moment.

But, my dear friends, I beseech you do not make light of the important differance of the between the person who has returned, & the state of the person who has not. There is a differance between the person who is welcome to return, & the person who has no invitation. But there is another difference the difference between the persons to whom this invitation is addressed, of whom some come & some do not. What is here expressed, is that welcome home again which never can be had in a far country — it is that consciousness of God's favor which cannot be had away from God — that pronouncing of us righteous — that freeing us from condemnation which can never be had so long as we are putting from us God's grace. And the same thing we see in the Epistle to the Romans, in that chapter a part of which I illustrated last Lord's day (Ch: VIII. 1.) "There is therefore now no condemnation to them which are in Christ Jesus." — a word which clearly implies that there is a condemnation to them who are not in Christ Jesus. And what is this condemnation? The condemnation of God now is in respect of the condition in which God has placed us. God having placed us in this grace we have in Christ — every acting of ours contrary to that grace must be a ground

of condemnation — God having said I have removed all hinderance to your rejoicing in me, surely distrust in this word must be a ground of condemnation — God having commanded us to delight ourselves in Him, surely withholding from delighting in him must be a ground of condemnation. As there is no condemnation to them who are in Christ Jesus, to all others there is condemnation! Thus what is condemnation? The true condemnation is God's present judgement although it has not yet come forth. There is no new condemnation. It is that dissatisfaction — that disapprobation of God because the person would not be conformed to the circumstances in which he has placed him, which which will burst forth in the righteous wrath of the Lamb. — It is the same statement "there is now no condemnation to them which are in Christ Jesus" that is here expressed here by saying. "If we confess our sins, he is faithful & just to forgive us our sins, & to cleanse us from all unrighteousness. — And the thing expressed by it is a state of feeling on the part of God — not on the part of man but on the part of God, with reference to a state of feeling on the part of man — it is an acknowledgement of God in respect of a confidence in man — it is a rejoicing of God over the condition of man — it is a being satisfied, & a feeling the wish of his heart accomplished — This is what is here

expressed — The distinction referred to is the distinction between those who are disappointing God's wishes, & those who are meeting God's wishes.. between those over whom God is grieved as rejecting his grace, & those over whom God is rejoicing as receiving his grace. It is the distinction between those in whom God sees a mighty love failing of its mighty object — a mighty love coming short of accomplishing its mighty object — it is seeing the heart beating back, as when the wave beats against the rock, the rock beats back the wave, all the love of God that is flowing to it.

Now the thing I am particularly desirous of bringing out at present, is the connexion between confessing sin, & being the objects of this acknowledgement of righteousness on the part of God — the connexion between confessing sin & God rejoicing over us, & pronouncing of us that for us there is no condemnation. The simple fact stated is that it is only the condition in which we are recognising our own guilt truly, & seeing it in the light in which God would have us to see it, & truly putting to our seal to God's righteous condemnation of it — that it is only in this condition that God acknowledges us on the right side, & that God gives us the consciousness of welcome, & causes us to feel — permits & enables us to feel fellowship & oneness with Him: & that if we are making light of our sins — if our hearts are rising against the charge of evil — if we are

trying to extenuate our guilt — then we cannot enjoy this oneness with our God — then we cannot have the feeling of confidence towards God — then we cannot have the confidence that God will acknowledge. It is a very remarkable connexion that is between the words in our text & that other word I lately illustrated in this place "If our hearts condemn us not, then have we confidence towards God." It may appear a strange thing that two such things should be said as that "If we confess our sins he is faithful & just to forgive us our sins, & to cleanse us from all unrighteousness," & again "If our hearts condemn us not, then have we confidence towards God." The one seeming to imply that the recognition of our own evil is the condition in which I shall have confidence, the other that the absence of evil in me is the condition in which I shall have confidence. But in point of fact the one & the other are the same thing for the holy & righteous state of a sinful creature is the state in which he confesses sin, & in which he joins in God's condemnation of it, & it is when he is conscious that he condemns his sin with God, & like God, & as God condemns it — it is then that he can have confidence towards God. So long as there is a controversy between me & my God on the subject of my sin, my heart cannot have confidence towards God — so long as I try to make

light of it, & God speaks of it in the language of condemnation, I cannot have confidence towards God. But when I truly & fully take it home, & acknowledge that God's condemnation of my sin is good, true & just — when I loathe & hate it, as God loathes & hates it, then I can not only join God against my own evil, but I can trust God for all that is good. It is when I see that in me that is in my flesh dwelleth no good thing, that I can say "Lord quicken me by thy good Spirit." It is when I can say of all I see in me that it is evil, it is then that I can come to God to give me life. When I contrast my life in the flesh with Christ's when he dwelt in the flesh, it is then, that confessing the evil that is in the life that is in the flesh, I can turn to him for the Spirit to enable me to live in the Spirit. And this is the connexion between the fact that in order to enjoy God's favor & forgiveness we must confess our sin, & the fact that if our hearts condemn us we cannot have confidence towards God — When thus condemning what God condemns & choosing what God chooseth, I reject the one & trust to God for the supply of the other. There are many things in the state of mind here referred to — but I press this, that it is in this condition of confessing sin — fully & freely confessing sin, & not in any way excusing it — that

it is in that state we can have confidence towards God, & that God can pronounce us righteous.

Now, my dear friends, I desire to set before you the connexion between this matter & the faithfulness & justice of God "If we confess our sins, he is faithful & just to forgive us our sins, & to cleanse us from all unrighteousness." What I desire to show you is the agreement between God's character & God's pronouncing us righteous in this state, or how God is faithful & just in doing so. And I entreat you to attend to it because I feel that there is no right confidence in God except it be a confidence in God's righteousness — because I feel that that bond which secures the elect of God & which is referred to when it is said, "that if it were possible the very elect would be deceived," is God's righteousness — because I feel that there is no other thing whereby a child of God is enabled to detect the devices of Satan & to know good from evil, but just God's righteousness & that every peace & joy which is not resting upon the realization of God's righteousness is altogether unworthy of God, it is a part of the joy of the hypocrite which shall be destroyed. My dear friends, it is a form of language with which, alas! we have too much cause to be familiar, that it is a comfortable thing to have assurance — that it is a comfortable thing to have peace — that it is a very desireable thing. It is no uncommon thing to say, "I wish I could feel as you do. I am sure I would

be far happier but I can not. I do not deny that you have it & in a right way; but every body cannot attain to it, though it is certainly more pleasant than doubt & uncertainty." Now as long as it is looked upon as a matter of pleasure or comfort it is a thing quite misunderstood. And this is my great objection, apart from its being a lie of the Devil, to speak of it as desireable or attainable, but a thing that may be separated from faith in Jesus Christ. It is my great objection to speaking of it in this way, that it gives rise to the idea that it is a desireable thing: but leave out of sight altogether that it is sinful to be without it. As long as we look to feelings in reference to their comfort & not to their righteousness, we shall be deceived. The truth of the matter is that to have an intelligent trust in God is the righteous state of the creature. It is not the question whether holiness & assurance are separable or inseparable, as if they were different things: but a real undoubting trust in God is the holy state of the heart of man. To think that a creature can be holy when not knowing God, is clearly to misunderstand what holiness is. I desire that you may be made to feel that you are not to choose a doctrine, because it is pleasant or to refuse it because it is unpleasant, or to take up one feeling or another because of any thing of this kind: but that you

would be made to feel that a trust in God the righteous God alone is desireable & that God as God is righteous, a trust cannot be warranted by him, that is not a trust in his righteousness. And what do I mean by a trust in God's righteousness? That I should be trusting God for something the giving of which I see to be provided according to God's righteousness. You understand this by such a comparison as the following. Suppose a person wishes to get some favor from me, & says to himself now the thing I am going to ask is a good thing & I know this is a good man he will be disposed to do it because it is good. His expectation is an expectation of my righteousness. But if on the other hand he says I do not know that this is a right thing but I know that I am a favourite & because I am a favourite I expect that he will do it to please me — This would not be a trust in my righteousness but in my partiality to the person himself. Now what I wish you to see is that if you have had a trust in Gods righteousness you must be conscious that you are trusting to receive from God something which you see it is altogether righteous in God to give. But if you take up the notion that you are elected that you are a favoured person & therefore you may trust that God will do something for you not because it is right but because

he has a partiality for you – If you feel that God is thus a respector of persons, & will give a thing in order to please the person, not because it is right, then you have a trust which is not in God's righteousness. Now the Apostle was so much awake to this, that no trust can stand in a day of trial but a trust in God's righteousness that when he states that if we confess our sins God will forgive & cleanse us, he felt it right to state that God is faithful & just in doing so. This is the great difference between Antinomianism & true religion. All Antinomianism goes upon the idea of God's warranting a trust independant of his law – all true religion goes upon the idea that God being unchangeable, never will warrant any change independant of his law – Antinomianism is that Christ came to fulfil the law for us – to deliver us from the necessity of having the law fulfilled in us – true religion is that what Christ did & suffered for us, was in order that the righteousness of the law might be fulfilled in us who walk not after the law but after the Spirit. This is the difference between false religion for every false religion is antinomianism – making men easy while not fulfilling the will of God, & true religion, which is, that unless God be faithful & just in doing a thing God will not do it at all; & therefore unless in looking forward to a day of judgement I could say that it would be faithful & just in God not to cast me into the lake that burneth, I cannot expect to escape it.

if I see that the faithfulness of God & his justice are on my side, then I have confidence — but otherwise not. Now I entreat of you to mark, that the Apostle did not feel that he would be giving them any substantial ground of peace unless he proved to them that God would be faithful & just, & warned them that they should confess — that they should repent.

Now see the connection between our confessing sin and God's faithfulness in receiving us to himself. I will put the two cases that you may see the differance. The case that is not here described but is the opposite of the case described here; that God should receive us to himself, that He should warrant a confidence in us in his own sight, while we are not confessing our sins — the other case is that God does not warrant a peace & confidence while we are confessing our sins. Now suppose it were told us that God having now had the law glorified in the fulfillment of it by Christ, & now having the righteousness of it magnified in Christ's righteousness, & now having our sins recorded & standing in their true character by the shedding of his blood — that he said to each of us "You may now come & rejoice before me; & it makes no differance whether you know how bad a thing it was to go away from me or not. My law is satisfied, & I wish to make you happy, forget all — cast all from

you — come & be cheerful & happy & dwell as my children — would it be righteous? — would it be worthy of God? would this manner of forgetting sin? — would this manner of blotting it out from the memory of the sinner be a thing worthy of God? would it be a fact that a person in this state could dwell or should dwell with God? Could he dwell with God? that is could he forgetting the evil of his sin really have communion with the living God? Assuredly not — for he would not be feeling what a thing it was that God should remit him — for he would not be feeling what he was in the sight of God. Should dwell with God? We then would be entitled to say that it was altogether inconsistent yea according to the glory of God, that the own sinner should come back, & have confidence towards him, in the way of having his memory washed clean; & his recollection of sin all taken away. But what is here stated? Is it that, on the other hand, God would have sin to be remembered by the sinner so as to cause distrust & fear? No. That would be to exclude man altogether from his presence — but what is stated is, that, while the person is warranted to think his sin is remitted, through the blood of Christ he is not to forget it — he is to confess it, & its guilt as sin. And here is the great secret of our having access into the holiest by the

blood of Christ. that we can come to God: not in the way of forgetting that we are sinners – but while knowing, feeling, & confessing the height, & the depth, the breadth & the length of our sin – that thus conscious – thus humbled – thus self abased, we can still cry Abba, Father.

Now mark what a condition this is, & say whether this is to the glory of God. Is it to the glory of God to hear one who does not feel sin to be an evil thing, but who is crying Abba Father? Certainly not. But is it glory to God to hear one who has seen & is confessing his sinfulness & crying Abba Father? Certainly it is. The man is made holy, for he is made to hate & detest sin; & his confidence towards God is altogether at one with the glory of his God. This glory of God then is here expressed by the words faithful & just. No words are used by the holy Ghost without a meaning. & therefore it is no vain repetition to say faithful & just.

I desire now to set before you the meaning of each word. First it is declared to be faithful in God, so to deal with the confession of our sins. And what is the meaning of faithful? Faithful refers to Gods truth. It refers to the truth of all Gods actings – it refers to the unchangeableness of God – that what he was he still is. This is the faithfulness of God. It expresses to us that he is the same & changeth not; & that it is altogether consistent with his former discovery

of himself to deal with sinners. It is this, that God, in so dealing with a sinner, confessing his Sin, is not gainsaying any former action or word of God — that a person who had before heard any word spoken by God or seen any action done by Him. & had heard the character of God so expressed. & who comes & sees a man confessing his sin. & at the same time having confidence in God, would be seeing what in no degree contradicted what he formerly knew of God. Now God is faithful in this matter, with reference to what he has formerly done. The curse upon sin. the wrath of God against sin, had expressed that God is faithful in receiving as a dear Child one who is confessing his sin. And why? Because the curse of God against sin was intended to set forth the evil of sin — therefore God is consistent with himself in receiving the Creature who has been taught the evil of sin. God is not changeable in that any one who has been taught to see what Sin is should be received back into favor. There is no inconsistency, because the spirit of the curse was the manifestation of the evil of sin & the manner of receiving back into favour is in the way of confessing Sin.

Again God is just. You can separate your notions of faithfulness & justice. A man may be consistent in evil — always acting

from the same motives — he is consistent whether that motive be good or bad. Therefore when it is said God is faithful & just, it is not only saying that God is acting on the same principle on which He has always acted, but also that God's principle is a righteous principle — that God is doing a right thing. Now this is his meaning that it is just as righteous a thing in God to acknowledge as a dear Child the person who is thus confessing sin as it is in God to cast into utter darkness those who refuse to be brought to this confession — that it is just as righteous & proper a thing as dealing with things according to what they are, & treating them according to what they are.

Now my dear friends understand that the Apostle is taking this high ground for his own peace, that the justice of God was concerned. And how? Was it because Christ died? Certainly not: for Christ died for all men, & yet all men are not saved. It was that the object of Christ's death was accomplished in him. It was just then for God to acknowledge those persons who were thus confessing their sins, because in them, God's design in giving them Christ was accomplished in them, because in them the righteousness of the law was fulfilled — because they were brought to be of the same mind with God.

I have now more than once, lately, turned your attention to another verse in this Epistle with which I would still occupy your thoughts at present. IV. 17. Herein is our love made perfect that we may

have boldness in the day of judgement; because as he is so are we in the world. Now you will observe the agreement between this verse & our text. In our text the Apostle states that God is just in forgiving our sins when we are confessing our sins — that God is just in so dealing with us — that God is just in treating us as dear children when we have come to be of one mind with God in respect of our iniquities. What is expressed in the verse now read is that our being in the world as Christ was in the world is that which gives boldness in the day of judgement. Now how was Christ in the world? As the great confessor of its sin. He was in the world as condemning sin in the flesh. Above all he died & suffered — he expressed his Amen to God's righteous sentence upon sin. Now this is to have the mind of Christ, that we should confess the sin that is in mankind as Christ confessed it. There is this difference between Christ & us, that Christ, being perfectly holy had not personal sin to confess. But we have the mind of Christ concerning sin when we see our sin as Christ sees it, & feel about it as Christ felt, & confess our sin as Christ for us confessed it. Now this is the thing that gives boldness in a day of judgement that when God comes to destroy sin there is not a feeling in the heart of the person whom God is about to justify that runs counter to God's judgement: but every

feeling in his heart says Amen to God's judgment — he feels that it is most proper & desirable that all other happiness should be put an end to. And God thus finding his own creature thus having his own mind in the matter, says to this creature, I will give you a righteous joy & an [illegible] from this wreck & ruin. And while those things perish which this my creature has been taught to hate, & those things survive which this my creature has been taught to love. I will give my creature that which it has been taught to love.

I will not detain you long, as I hope to address some of you again to day in another language; but I would bring home this subject of God's righteousness. & I ask you to settle with yourselves that you shall take no peace, & no quiet to your own consciences, until you can see it to be distinctly & unquestionably an act of faithfulness & justice in God openly to acquit on a day of judgment. Oh settle it with yourselves that you may not take peace in the hope that God may pardon you on a day of judgment — in the hope that God may pass over your iniquity in a day of judgment, that God may deal with you not according to the character you have, but in the way of forgiveness of your evil. Be assured when the day of judgment is come God will deal with you according to what is righteous not according to what is forgiving.

& therefore unless you are conscious of being brought into a state in which you see that God, righteously can openly acquit & acknowledge you as his dear children in the day of judgement, not to take any peace to yourselves. Oh that you knew what this is. Many things I feel pressing upon me as reasons why I long over you that you may be brought to his righteousness. And one is the nearness of the coming judgement, & the outpouring of the wrath of God. But I cannot now dwell upon this. I just earnestly entreat of you to know that the path of life is a path of light - that the children of God are children of the light & of the day; for it is not a life of uncertainty - it is not a life of chance: it is not a life of mingled hope & fears that is to the glory of God in us: but we are called to an accomplishment of God's desire so that we should look back to the past & forward to the future, & realize what God has done, & is going to do, & remember his character & see & feel that we have no less stable ground to rest upon than the unchangeableness and steadfastness of God while we have peace & quietness & while we only hear of wars & rumours of wars, people may live in dark uncertainty: but when the city of confusion is broken up - when Babylon is about to be made desolate - when God's besom of destruction is

sweeping — when all the bonds of society are giving way & all the flood of mans outbreaking of sin flows over the land in anarchy & confusion, then it will be a blessed thing to be in the condition of a person who knowing the secret of Gods righteousness & holding by it can have peace in the midst of desolation.

I would say one other word. You have been this day taught that it is in confessing your sins that you can have confidence towards God. Now I invite you to confess your sins. I invite you to the most unwelcome & most unpleasant of all employments to the natural heart to the work of reviewing your own selves, & seeing what is in you, & coming to the conclusion that it is altogether a lie. & I would need to have some encouragement to hold out to you if I would expect to induce you to comply with my request. And what reason have I to set before you? This: it is a matter full of hope — of great & glorious hope & secondly to neglect it is full of despair — First it is full of glorious hope — God has made provision for our having in confessing sin a glorious hope. For when he calls us to confess our sins he calls us to see it in the blood shed for our sin. If I have not to tell every man that he has the remission of his own sin through Christs blood then I could

not ask him to look at his sins — I could not ask him to look them full in the face: But if I can tell every man the Son of God died for your sins, then I can ask him to come with me & look at his sin & not shut his eyes upon it. I would illustrate this matter by a comparison which I have often felt to be full of light. Suppose a person deeply in debt feeling that there is a great amount of demands against him, that he owes debts to many people, but knows not what they are, nor their amount, if he has no prospect of paying them he will feel no inclination to examine into them, there could be no employment from which he would shrink more than the examination of the debts he owes & he will seek comfort by trying to shut his eyes upon them, & not thinking of them. Do not many act thus? But if some kind friend goes & pays all his debts & brings to him the discharged accounts whereby it is clear that they are all paid; is it not then a very different thing to go about and examine how much he is in debt. Is it not then a thing which he may do peaceably? & what shall he feel in doing it, but just the increasing sense of obligation to the friend who is so good to him. Now thus it is in regard to our sins. If I could not tell you of one who had died

for them. if I could not tell you of blood shed for their remission. then I would feel it a hard thing to invite you to examine their amount when nothing could come on your soul but overwhelming despair if your eyes were opened to their amount. But when I come to you & tell you these sins are remitted - Christ shed his blood for them. Christ has taken them away. I may then invite you to come & examine them, & look into them that you may know the kindness of him who shed his blood for them.

I invite you then, one and all, to confess your sins; & hold out this encouragement that there is provided for you as a peaceable resting place on which to stand, while examining your sins, the work of Christ for you. But I invite you further to confess your sins hating them. This is truly to confess your sins. While I say this & while I know & feel that the natural heart loves sin. I have further to tell you that God is ready by his Spirit to make you to enter into his mind concerning your sins. Do not say I may confess them but I must love them still in my heart. I cannot change myself. I know well that you cannot change your heart. & that you might go over the Catalogue of your sins again & again & still be ignorant of what it is truly to hate

sin. But I invite you to this work not on the power of your own natural strength, but command you to do it in the strength of the spirit of Christ. Look at your sins in the strength of the spirit & then will your feelings concerning sin be those of the Holy Ghost in you; & then you will be enabled to confess your sins truly, that is to hate them with your whole heart.

Thus then I invite you to confess your sins because of the passion & blood of Christ & because of the Spirit given you to enable you to hate your sins: but still farther I invite you to this because while thus confessing sin we meet with God. Oh that we felt that there was no attraction in any thing of which it could not be said that God was to be met with in it. If I could not say God is to be found in confessing sin, I could give you no real inducement to do it: but I can & do say that God is to be found in it. If you a sinner would meet with God, remember that it is said that he dwells only with the humble & the contrite & this is the great inducement to confess sin, that if you confess your sin you meet with God — in seeing sin aright you see the mind of God concerning you — you see God's condemnation of it — you see the yearnings of God's heart over a sinner — you see God's desire to deliver the sinner from his sin in short you meet with your own God

just in the very aspect in which he looks to you — & therefore it is that I say come & confess your sins. I do think it a wonderful device of the wisdom of God that he brings even out of the knowledge that I have offended the new embrace of my own unworthiness, a discovery in which I can have fellowship with God, & am brought to understand & to enter into the yearnings of his fatherly heart as concerning myself.

These then are the inducements to confess your sins. I invite you all to confess your sins because Christ has shed his blood for them - because Christ has the Spirit to enable you to see them — because in confessing them you will be holding communion with your God, in looking on the very things in which you have greived & offended your God. O my dear friends I have one other reason a reason of warning for if you confess not your sins you must perish for ever. The sin of every man is a thing in respect of which God must be glorified. And the reality of the evil of which must be demonstrated. And there are two ways in which my sin can be to the glory of God, — declared to be my sin. The one is by my being brought to confess it - & the other by God's pouring forth his wrath upon it.

There is in the condition of him who rightly confesses his sin that acknowledgement of the

righteousness of God which makes it altogether enough, & there is no need of anything farther. But when the man will not confess his sin Christ in the day of judgement will speak out openly & the evil of the man who has not confessed it to God will be proved by the thunderbolts of God's wrath. And this is the choice given you, either now, through the Spirit, to confess your sin, & so give glory to God or to abide that fearful day in which God will deal with you so as to prove to you what your sin was.

God grant you see these things so as to save your God from the awful necessity of proving your sin by your eternal misery. And save your own souls from the twofold evil of lossing the blessedness of the children of God and sharing the wretchedness of the children of the Devil.

Amen!

Notes of an Address [illegible] delivered to some of the Parishioners of Row by the Revd J. McL. Campbell their late Pastor.

My dear friends I have read one of the Psalms (the 66th) before speaking to you that which I feel myself called to address to you just now. My dear friends you see that this Psalm recognises it is a part of the experience even of those who trust in God that they are sometimes placed in deep waters — that they pass through the fire & the flood — that they are troubled & are in sorrow & that they experience grief & pain. My dear friends you see it is also recorded here, that in their trouble they cry unto the Lord & the Lord heareth them & then they receive the Lord's deliverance, & when they receive deliverance then they bless God who turned not away their prayer from Him nor his face from them. Now this is a thing that may take place in the history of a person over & over, that [illegible] a person may be [illegible] of [illegible] [illegible] affliction & drinking of a bitter cup & calling on the name of the Lord in his trouble & may be to morrow experiencing relief, & returning thanks to God, & blessing the name of the Lord. But while this is true of the experience of the same person at different times in this life yet it is also true of the whole of this life, as compared with what is to come after it. The whole of the present period is to the child of God one of trial & of suffering. Although he has seasons of joy, although [illegible]

continual source of joy in Christ, yet there is always, as the continual character of the present system that it is one of trial & of suffering to the people of God, & then there is coming after it that day in which the song of praise & thanksgiving will be sung to that God who appeared for the deliverance of his people, & to take them out of the hands of the enemy, & to give them a victory over the spoiler, & to give that kingdom which is stedfast, that kingdom which cannot be moved, that house of God not made with hands eternal in the heavens reserved for those who are kept by the power of God through faith unto the day of salvation. This is the general voice of our condition, & the particular view of our condition at different times.

My dear friends I believe it is the particular view of our condition – the particular view of the condition of those among us, who are seeing that which has taken place among us as the chastening of the Lord – who are feeling it as a trial that the Pastor & the people should be separated – who feel it a burden, & under that burden are calling upon God, & seeing it as the work of God, & saying How terrible is the Lord in his workings towards the children of men. I believe that those among this people who are thus meeting their present trial will also now be experiencing the consolation of faith in God, casting their burden on the Lord & will have a new song put into their mouth ~~their~~ God to magnify.

Now my dear friends, it is my earnest anxiety for you, at present, that you may reap the peaceable fruits of righteousness, being patiently exercised in the trial which God has sent to you & to me. It is not so much anything that either you or I may

feel at the present time that is of importance — it is not so much any comfort we may receive that is of importance, as it is that when the great day of accounts has come, & when God reckons with us for the chastisement he has thus given to us, & enquires as to the benefit we have derived from it, whether it shall then appear that we have been made partakers of God's holiness thro' the trial which God has sent us. Now my friends, I am, under this feeling led to take this way of speaking to you. Inasmuch as it is impossible that I should meet you one by one, & speak at length to each separately, I have seen it right to assemble you in small companies, like the present, & speak to you what God may give me to speak, as a word in season.

The first thing I would do in following out this plan, is very shortly to bring out that doctrine you have heard from me, to refresh your memory with that doctrine, for which you will give an account. I bless God that in respect of any who may have found fault with me on account of what I have taught, I can only feel this regret that it was not spoken more frequently, & with more force. I do not wish to recall a single word I have ever spoken to you on these subjects. But I bless God for it, & the words are all recorded by God, & the same shall judge you at the last day. I therefore I wish to bring shortly to your recollection what the substance of my teaching was during the time God gave me to you.

And first of all, you all know that I never told you any flattering tale as to our own nature, or your own state as man. You all know that I have fully & openly set forth this truth, that you are born in sin, & that our nature is corrupted, & that we grow up under a load

of sinful flesh which is enmity against God. You all know that, in anything I have spoken for bringing you to the ways of holiness, I have never said one word to encourage you to think that of yourselves you could do anything aright. On the contrary I have always testified that the flesh of man is a corrupt thing, & moves man to oppose God, & that every man who is living under the influence of his natural inclinations, & yeilding to their power, is going on sinning against God, & grieving the Spirit of God. I have always taught you therefore that God saw nothing in us to please Him - nothing in us to recommend us to his favour, & therefore if we were to receive any favour at the hand of God it could not be because we deserved it but in some other way. Now, I wish to remind you of this, because if any of you are self righteous - if any of you are trusting to your own efforts to win God's favor - if any of you are taking comfort from any such source as this, then I am guiltless of the blood of such a person, for I have not encouraged any in such an error, but I have faithfully & fully declared that there is no difference as we are by nature between one man & another: but all are under the condemnation of the law of God, which we have all broken, & all under the power of an evil corrupted nature which is enmity against God: & to which if we yeild we shall be contending against God. Now this is what I have taught you of the condition of man by nature - this is what I have taught you of your own condition by nature & of the disadvantages under which you are, naturally, as to everything that is good.

The next thing I would recal to your minds, is what I have taught you concerning the feeling with which God looked on you in this

condition. I have always taught you, that He loves He made you, although He hates sin & condemns it with a perfect condemnation, does still care for us sinners & does still wish for our good & has still the heart of a Father desiring to bless us & to do us good & that the only proper comparison of the way in which God looks on us in our sins is the feeling with which an earthly Father looks on a prodigal Son, whose misconduct grieves & breaks his heart: but whose heart is broken just because he loves his Son, & whose very grief prove how tenderly he cares for the Son who is offending Him. I have taught you that this is the feeling with which God regards us, as we are sinners in rebellion against God. So that if any of you have been discouraged by remembering the greatness of your sins, & have thereby been afraid to draw near to God, this has not been the fault of my teaching for I have never discouraged you from coming to God. I have never said that there could be any excuse for saying "I am so wicked – I am so hardened – I have rebelled so long, that now it is too late, & now I dare not look to God". On the contrary I have always taught you that there is a yearning in the heart of God over every man seeking to bring that man back to Himself.

The next thing which I recall to your remembrance, is what I have taught you concerning what God's love to you has moved Him to do: or in other words what I have taught you concerning what God has done for your Salvation. I have taught you that God's love did not remain a dormant desire in God's heart without moving Him to do anything but that it worked with power in God's heart. I have taught you that God's love is a mighty & powerful thing – &

[illegible] taught you that God's love or [illegible] power in the heart of God, it moved God to do great things for us for which our hearts ought to be glad. I have taught you that what God's love moved God to do was that it moved God to give Jesus Christ to each of us — that it [illegible] God to us Christ his unspeakable gift — that this is the expression of the good will with which God regards us for which every one of us is debtor to God, that God spared not his own Son, but freely gave him up for us all. My dear friends you have heard this often from me. And I have lived among you ever so long. I trust you would never have heard from me any other tale. & whatever further light God might have given me & whatever other teaching I might have [illegible] given you yet this was the great foundation of all I would have taught & which I would [illegible] faithfully refer. Now in the providence of God being permitted again today to [illegible] that God has given Christ to you — Christ is the gift of God to you. This is the way in which God has commended his love to you that he has given you this [illegible] dear friends [illegible] that the great thing each of us is to study in this gift of God Christ — you know that the beginning of all religion is to see that Christ is mine — that whatever power Christ has he has for me. This is the beginning of all religion but the progress of all religion is growing in grace in growing in the knowledge of the Lord Jesus the progress of all religion is being more & more acquainted with this unspeakable gift & feeling [illegible] more of its value [illegible] more & more [illegible]. Often have my dear friends heard me [illegible] that if our treasure be in heaven our [illegible] will be there also that [illegible] God [illegible]

heaven [illegible] treasure be in heaven our heart will be there also — that if God, who is in heaven, be our treasure our hearts will be in heaven — [illegible] in Christ [illegible] gift [illegible] ment is to be studying this gift of God — becoming more & more acquainted with the [illegible] that is in that gift, & [illegible] the goodness of God.

Now my friends, I would remind you [illegible] of some of the things contained in the gift of Christ — [illegible] some of them [illegible] the things which Christ did were to be [illegible] he supposes that even the world itself could not contain the Book that should be written [illegible] intended [illegible] teaching [illegible] of the [illegible] acts which he did [illegible] the apostles [illegible] of the great [illegible] them [illegible] with the [illegible] I can now give I will be able to set forth all that is in the gift of Christ but I can remind you of some of the things which you have [illegible] as contained in [illegible] gift [illegible] called on every one of you to [illegible] for yourselves.

Now dear friends the first thing you [illegible] [illegible] contained in the gift of Christ [illegible] of your [illegible] you [illegible] you will know the [illegible] thing

it is to be a sinner: but I may take for granted certainly; that you all admit that you are sinners! Now admitting this, you will likewise admit that you need the forgiveness of your sins, & that without the pardoning mercy of your God you never can look God in the face with confidence. you are just in the situation of a man who has offended another man, who is wealthier & greater than he, & upon whom he depends for his daily bread - he feels that unless this man forgives him he loses the favour's he was receiving from him. Now, therefore you see that you need the pardoning mercy of your God, & that certainly anyone that would come to you in the name of God, declaring that he had good news to you from God, would be mocking you if he could not tell you of the forgiveness of your sins, because this is the first thing without which all other things are of no importance whatever. You have been taught by me that through the shedding of blood, your sins are forgiven - that now the word of God to you is. "Come to me now. Be of good cheer - draw near to your God for He has forgiven your sins". And I have always taught that the answer to the question How am I to know that God is not charging sin against me? is Look to the blood of Christ. - Without the shedding of blood there is no remission of sins - through the shedding of Christ's blood you have the true remission of your sins. My Dear Friends I believe that you have always known this to be my meaning - & if any of you have been perplexed about the meaning of the word pardon, the Lord forgive-

me — but I believe I have been at such pains to explain it that at least all who were willing might understand. I dont say that you might not have mistaken me for I find that my Lord & master was often taken up wrong, & I cannot expect it to be otherwise with me but this I say that any of my hearers who were at any pains to understand what I said, as to the forgiveness of sins could easily understand it to be that through the shedding of blood a free forgiveness has been bestowed so that the chief of sinners may at this moment come to God with confidence, through the shedding of Christs blood. I now once more declare the same truth, & in the name of the living God, I warn you, that if any of you continue afraid to cherish confidence towards God it is not because I did not encourage you to come to God — it is not because I did not tell you what might well encourage you, for I have shewn you in the blood of Christ that which should cleanse your consciences, & give you sufficient confidence to come to God. This was a leading point in my teaching — but you know well it is not all.

You know well that having taught you that they that are in the flesh cannot please God, I also taught you that God took into account — that God considered this in your condition, & that when God gave you a Saviour he gave you one in whom there was provision made to meet this evil in your state, so that I could state to every one of you, & do say to every one of you that in giving you Christ God has given you power to believe in God & rejoice in God. I never said that you had power of yourselves to believe in God or rejoice in God. I never said that you had power in yourselves for any thing that is good, but upon this ground I always left you with-

only excuse; that you have power in Christ: that Christ was given to you by the Father as your living head: that, thro' the power of Christ, you might know God's character & rejoice in God's love & give glory to God. And therefore when I have called on you as I always did to repent & give God glory, you know that the ground I encouraged you on was that Christ has the Spirit for you. & I entreated you to see that he is the living head of the whole body — that in him there is strength that in him there is the Spirit for you. My dear friends, did this appear strange to you to be told that you was to be strong through the power of another? Dont you remember that this other is Christ, the Son of God, who is at the right hand of God, & who has the Spirit, & who has the holy Ghost, & who, by the Spirit is present with every one of us? Is it too much to say that when Christ is here & ready to put forth his own strength for me to enable me to love & please God — is it too much for me to say that though of myself I can do nothing, yet in Christ I can do all things? And this was the second part of what I told you was in Christ for you all, even the Holy spirit, to enable you to walk with God. O! say not that any duty is too high to be performed when Christ is made of God unto us righteousness, or that any holiness is too much for us to look to when Christ is made of God unto us sanctification. And say not that any persevering righteousness is too much for us to expect when Christ is made of God unto us redemption. Christ to us is every thing — & I say the gospel is good news, chiefly, because it tells me, not only of the forgiveness of my sins, but of Christ

as the great Captain of my salvation, who served God in this body & who is ever willing to supply me with the Spirit & to make me strong for the service of God.

But my dear friends, I have taught you besides these principal things, that we have an inheritance through Christ — that it is not merely that we get pardon through his blood, & strength to be good & holy through his Spirit, but that Christ is Lord of all, that the Kingdom is in his hands — that he is Lord of the quick & the dead — that he has power to raise the dead from their graves, that he shall raise both the righteous & the wicked & that he has power to cast the Devil out of the earth, & to take the earth out of his hands, & to purify this earth & make it a fit dwelling for holy ones & that he is yet to give this earth as an inheritance to his people & that he has power to raise me from the dead, in a glorified body, & to make me a king on this earth, to reign for God.

My dear friends, I have not so explained this doctrine as I could desire, & I grieve to remember how little explanation you received of it — but I am very thankful that I have explained it to you at all, when I remember how many of you have heard it explained & that you have heard enough, if you have sought the teaching of God's Spirit to guide you, to know it fully.

Now as I taught you that Christ was a sufficient gift to us I have also taught you that the gift of Christ is the gift of a Judge who when he will judge the righteous & give them a kingdom, will judge the wicked & cast them into outer darkness. My dear friends this is a part of the gift of God. I don't mean to say that it is a gift to any one to be cast into

[illegible] darkness. It is no gain — no profit but an awful sentence to be cast into utter darkness where there is weeping & wailing & gnashing of teeth. But my dear friends it is a benefit to know now that such a time is coming. It is no profit to be cast into hell. but it is profitable to know now that Christ in whom I have redemption through his blood is the same who will judge the quick & the dead. because when I see the awfulness of my continuing under the power of sin, I am not only then drawn by his kindness. but roused by his terrors — & the [illegible] the love of God work together in causing [illegible] — whate the evil & cleave to the good & flee from the wrath to come, & in causing me to flee for refuge — to take hold of the hope set before me in the Gospel. Therefore it is a part of the gift contained in Christ to shew you how you never can be blessed unless brought to repentance — to shew you not merely the love but the wrath of God. to shew you the judgement of God, & the terrors by which you will be overtaken, unless God's forgiveness lead you to repentance

This has been the great amount of my teaching to you, in this place — your own sinful state & your own deserving of wrath — & your own powerlessness as to any thing that is good — God's love to you in your low & lost condition, & God's desire to bless you, & desiring to bless you by turning every one of you from your iniquities — God's work of love in giving his own Son to die for you the just for the unjust in giving Christ through the shedding of his blood to condemn sin in your flesh, that you might have pardon & access to God in giving Christ the risen Saviour as the second Adam

to prepare you for glory – God's future dealings through Christ in that Christ will give you the kingdom to the righteous & cast the wicked into utter darkness. This is the sum & substance of the doctrines you have heard from me.

10. My dear friends in next then I will recal to your remembrance is what I trust you will not find it difficult to remember what I taught you of the principle of God's judgement – what I taught you of the way in which God views you, & what that situation is in which God wishes to see you. You remember I was in the habit at the close of my discourses of dividing you into classes & of speaking to those who were converted, & to those who were not; & that I was in the habit of pressing this question on you in public & in private, as God gave me opportunity of speaking to you. Are you converted? Have you passed from death unto life? Are you a child of God? Have you the Spirit of adoption? Do you cry Abba Father? Do you rejoice in God through Jesus Christ? Now my dear friends, I remind you that I was in the habit of saying you must see that considering what God has done that you may be able to say yes to all these questions. God cannot be pleased with the man who cannot say yes to them – considering what God has done for the purpose that you might dwell before him as dear children God cannot hold that man guiltless who refuses to put that trust in God. I have taught you that God has placed you in a situation to cry Abba Father – that He has placed you in a situation to rejoice in Him as your own Lord & your own God through Jesus Christ & I have taught you that God having placed you in that situation no labour – no pain taking – no sorrows – no tears – no

thing whatever can please God in you unless
that He sees that his love has overcome the dis-
trust of your hearts, & has emboldened you to
put confidence in him, & to glory in your Father
& to love him as dear children.
O my dear friends, this is a doctrine which I
know has cost me much. I do believe before God
that it is for preaching the universal forgiveness
of sin, although that has been made a heavy charge
against me & the universal extent of the death of Christ
although that has been complained of and condemned as
heresy; but it has been because I have told every man
God has placed you in a situation to rejoice in God
as your own Father, & if you are not rejoicing you
have no right to call yourselves Christians. This has
worked differently on different people — this has
touched them — I thank God it has touched some so
as to disturb their false peace, & make them draw
near to God, & make them take the place before God
of dear children. And I thank God that many
who cannot say this, have not been moved to
enmity, but to search the scriptures, & I do trust
that they will not stop until they have come
to that peace the necessity for which they have
made to feel. But unquestionably the doctrine
which has been peace to some souls, & made
others to enquire, has produced in others dislike
& enmity, because they have not the things asked
for, & because they find it easier to find out
that the demand was wrong than to confess that
they were wrong themselves — The Lord heal them
& open their eyes — they know not what they do, &
therefore I pray the Lord to forgive them. But
my dear friends I wish you to know & distinct-
ly to understand that I still stand to it, & what-
ever it may have cost & though it has cost the

painful trial of being separated from you, & though it should cost the painful trial of being separated from all things, & from life itself, yet still I should in the strength of the Holy Ghost hold fast the sound doctrine for which many have been put to death before this day, & for which many may yet be put to death. I remind you that those who have given glory to God — that those alone have [illegible] God at His word — that those alone have received the Gospel as it ought to be received who have welcomed it in their hearts, & have been encouraged by it to give God glory through Jesus Christ, having an assured confidence that He who spared not His own Son but gave him up to the death for them would freely give them all things & so trust their [illegible] for this world & in the next to the Lord their God.

My dear friends, I have taught that there is a difference between the time that now is & the time that is coming — that this is the day of grace, & that the day that is coming is the day of judgement. But I have taught you that God now thinks of people according as He will then judge them — that He is pleased with the righteous & displeased with & angry at the wicked every day — meaning by the wicked those who have not the assurance of God's love in Christ, & are refusing to trust in God — For in the whole of the Psalms the righteous are those who trust God, & the wicked those who trust in the creature. I have taught you that God makes a difference between them now, and that He is pleased with the One now & displeased with the other but that He does not now punish the wicked according as their sins deserve. —

or rewards the good according to his goodness but that there is a day coming when God shall treat the wicked as the wicked should be treated and God shall treat the righteous as the righteous should be treated: that is when God shall cast the wicked into hell and when God shall give the righteous that kingdom prepared for them before the foundation of the world. This is the hour & power of darkness. Now you call the proud happy — now you see wicked men bear authority & sway. but my dear friends this is only for the present time — it is only for what Christ has called a little while. But after a little the world shall weep — & ye shall rejoice. This is the time for the world's rejoicing — this is the time for the proud to be happy; but the time is coming when it will all be turned the opposite way when the wicked shall be turned into darkness, & the righteous shall shine as the stars in the Kingdom of their Father. Now ye know that I have never separated between the love that God has shewn us & the prospect of God's judgement, but that I always taught you to join the one with the other. I have shown you provision for your being holy & loving God & I have taught you God's pronounced wrath against sin, & God's promised reward to the righteous, & I have taught that this is the way that God prepares sons & daughters for glory.

My dear friends, I have been enabled of the Lord in a few words to bring before you the substance of my teaching, & now before I say farewell to you for the present, I desire very shortly to speak a few words to you with re-

preached "their present" ... I do not mean to speak of many things of which I might speak which are important, & which it may be profitable for you to consider & which I trust you will be led to consider. I do not mean to speak much of what God is saying to myself by this affliction but only that I would ask all of you to pray for me — never to forget me in your prayers but to ask God to show me all that he means by this Chastisement & all that he means me to do, & that he would give a wise heart to me to preach the truth to many a perishing sinner & that he would prepare souls to receive it & make your loss gain to others.

As to the Church — you are a part of the Church & there is no other sin the Church commits (& I do not conceal from you that I conceive the Church has committed a very great sin) in regard to which are we not all called to be humbled & to pray to God that he would grant the Church repentance, & to acknowledge her guilt.

But I do not dwell upon this, & touch (rather) upon two things — One is your duty to examine yourselves at this season. My dear Friends. I feel that God has smitten you — I believe that many of you feel smitten. I believe that whether you feel it or not you are smitten. I believe that God has smitten you & that God's smiting is always reproof & chastisement & that He calls on every one of you to examine & see what in himself or herself has been offending God. I believe that God calls on such among you who have tasted of ... so as that you have been led to inquire ... with all your hearts, to know that God has been reproving you because that the knowledge you

received has had so little power upon you, & because you have manifested so little of the power of Christ and that your prayers have been so few & so weak & your witnessing for Christ so broken. I believe that God is saying to many among you who have attended but never yet believed to the saving of your souls: in a most serious and solemn way: "How long will ye halt between two opinions? if the Lord be God ~~then~~ follow Him: but if Baal follow him." I believe that God's present deed may be a token to you (for it is God's deed — whatever men's sin in the matter may be) that God's voice to this people is the question "How long will ye halt?" — for it is just as much as saying to you "Do you not see that the grace of God is not a thing to last always — Do you not see that as God gives you light He may take it away? And does not this warn you that as He has taken away one gift He may take away all?" Now God is calling on you to consider that all you have heard has been fitted to draw your hearts to God, & to consider why you should remain undecided & to persuade you to make now that choice which shall be eternal life to your own souls.

Having said this, I believe I need not go further. If any are here present that have been to any extent concerned in removing me, I believe that God is speaking a solemn word to them. I know not if there be any such, but if so I pray God to enable them to see their sin before it be too late, & to repent before God.

But there is one word still, that I would say to

to warn you that you (particularly those of you who have been most grieved that I should have given you) are exposed to a great snare of the Devil, & that unless you are on your guard you will fall into it & it is this that instead of considering what God is finding fault with in ourselves, you are exposed to the danger of contrasting your selves with those who have been opposing the truth & of drawing from the comparison any inference in your own favour. Now I do not mean to say that it is not a cause of thankfulness to have been kept back from any sin, but that if you are thinking of the sin of others when you should be thinking of your own sin you will get no profit for your own souls, & I warn you that although you may say we have not gone so far as others that you are not therefore to justify your selves but rather to believe that God is finding fault with you for something, & if it is the case that you are not believing & rejoicing in the truth it is because you are halting between two opinions.

I have still another word to say as to the person coming in my place. I speak to you as those whom I have always taught to believe that the hearts of all men are in God's keeping & whom I would now teach to look to God to make the man who comes among you a blessing & to abound in prayer for him that he may come in the fulness of the Gospel of Christ & to abound in prayer for your selves that Satan may get no advantage over you in this matter. I warn you against this

delusion of taking any importance to yourselves—against any looking to yourselves to manage this matter, I solemnly call on you to cast it on God— And if you meekly carry yourselves under this affliction then it may be that the Lord may make him to come a rich blessing. And I remember when I came among you how little I knew of God compared with what I know now, & how patiently God bore with me & carried me from one degree of light to another until He brought me into that light which men in their darkness, could not bear. And when I remember how much the kind welcome I experienced among the people when I came first among them drew me to them, & made me wish to be taught my self that I might teach them, I feel that it is not only for his sake but for your own that I give you this result of my experience & call on you to receive in all prayerfulness the man who comes. This is not saying Believe what he says — I never called on you to believe what I said— believe the Holy Ghost. & it is only in so far as he speaks by the Holy Ghost that you ought to believe him. But I can ask you to pray for him & to repent of sin that God reproves in you — & now to give glory to God — to be humbled under the mighty hand of God in giving God the acknowledgement that you have sinned, & that to you belongs confusion of face while to your God belongs mercy.

I must now conclude & say Farewell, & the Lord knows how willingly I wished to labour for you till in his providence He shewed He had other work for me. And the Lord knows how I wish to be a channel of good to you, & how I wish to remain in your hearts — not as a hinderance to any other, but as one whom God has made to speak much precious truth

in your hearing, & as one who thereby has been made to have a place in your thoughts & some place in your hearts. And I would take this opportunity of saying what I wish all to hear that I felt very thankful to God for that expression of your desire that I should come in among you which followed me to the High Court of our Church as it was some token for good to your souls — & I felt comforted by it — & I felt that it was refreshing to the people of God in a season of much darkness. And now the Lord bless you & make you to know that there is but one Shepherd. The Lord Jesus Christ is the only shepherd — there is no shepherd but Him — & he who was fed by my hand may be fed without my hand just as well, & therefore sin not against the great Shepherd by feeling as if He were tied down to man — All are in his hands, & He can make them blessings to you — & look to him & wait on Him & you shall not be confounded.